000 Through Central Brazil. Expedition for the Exploration of the Xingu in the Year 1884

[Durch Central-Brasilien. Expedition zur Erforschung des Schingú im Jahre 1884]

Karl von den Steinen

Leipzig: 1886
F. A. Brockhaus

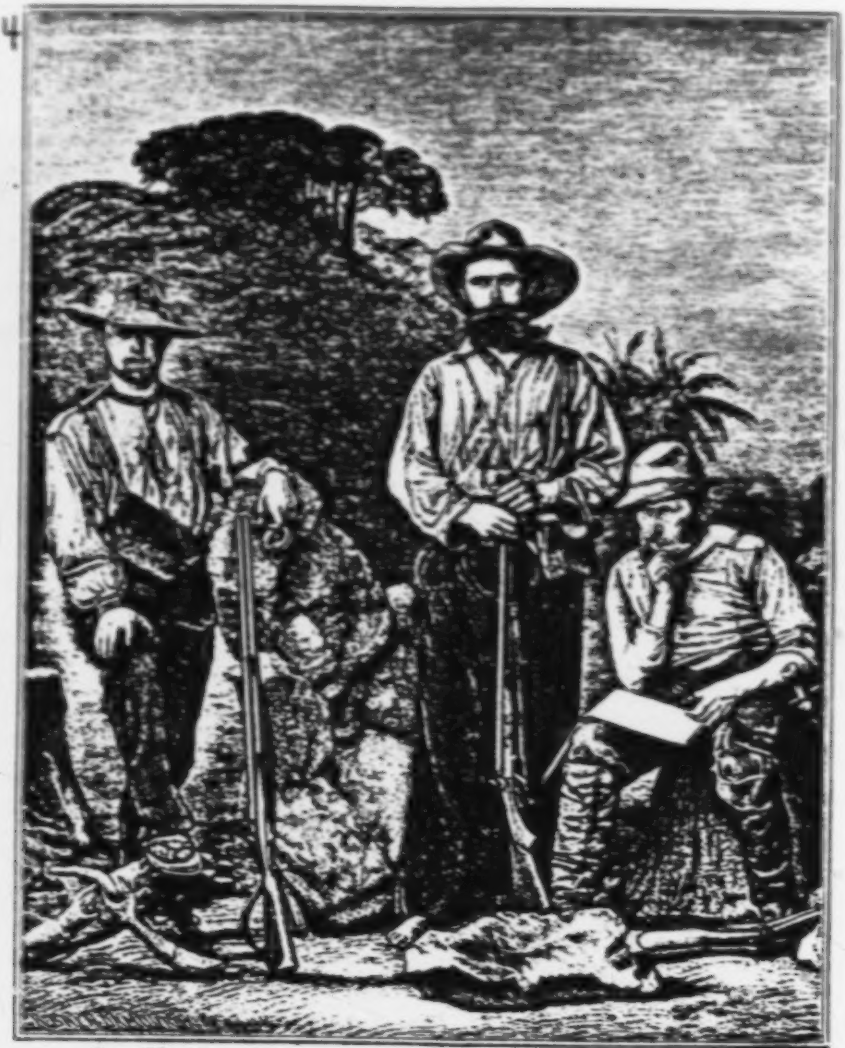
Translated from the German by Frieda Schütze

Human Relations Area Files

1966

[Title Page]

114



Dr. Clauss — Dr. K. von den Steinen — W. von den Steinen

Dr. Karl von den Steinen and his traveling companions.

Frontispiece.

/vii/

Foreword

114 In September of the year 1883 His Majesty's ship "Marie" safely delivered in Montevideo the German South Polar Expedition returning from the island of South Georgia. While the rest of the members returned home, Dr. Clauss and I remained at La Plata in order to take advantage of the favorable opportunity for a journey of exploration into the interior of South America, together with my cousin, Wilhelm von den Steinen, who was already awaiting us there, as had been arranged.

121 After my initially cherished plan to explore the Rio Pilcomayo was thwarted as a result of the expedition of Herr Thouar, which had just then been successfully completed, we turned our attention to the Schingú /Xingu/, the largest still unknown river of the South American continent, which promised interesting disclosures, especially from an anthropological point of view.

122 The German Minister-Resident in Buenos Aires, Herr Baron von Holleben, supported us in the most active and gracious manner. Through the good offices of the Brazilian Chargé d'Affaires, Herr Cavalcanti Lacerda, the Imperial Ministry was induced to provide us with a military escort.

114 Our trio was not unfavorably constituted for the purpose. Dr. Clauss was a physicist, my cousin a painter. The anthropological-ethnological part of the program fell to me as a physician who had already gathered some experiences from a journey around the world. My cousin had brought along the necessary instruments. He had prepared himself for a few months at the Hamburg Naval Observatory, under the kind supervision of the Privy Admiralty Councilor, Professor Dr. Neumayer; he was also helped by the latter's advice in the selection and procurement of the instruments.

[122] Since the president of the province of Mato Grosso, Herr Baron von Batovy, agreed to our wishes with the greatest readiness, success could not be lacking. Thus, we set out from Cuyabá /Cuiabá/ at the end of May in the year 1884 and reached Pará at the end of October.

/vii cont./

The German consul in this emporium of Amazonas, Herr Sesselberg, as well as the German ambassador in Rio de Janeiro, Herr Le Maistre, gave us the most gracious reception.

126 /viii/ The ethnological collection, which, despite all the difficulties of transport, we salvaged successfully and almost without loss, was given to the Berlin Museum für Völkerkunde.

126 Herr Professor Baron Karl von Fritsch kindly undertook the
128 identification of the rock samples gathered on the trip, a considerable part of which, however, was unfortunately lost.

In working up the linguistic material I was enthusiastically assisted by my friend Herr Dr. Georg Wenker in Marburg.

The illustrations, with the exception of the ten separate pictures which Mr. Johannes Gehrts of Düsseldorf made, as well as a few photographs collected on the trip, were done by my cousin, Wilhelm von den Steinen, from his numerous travel sketches. In the case of the ethnographic plates, he was helped by a few photographs, for which I am indebted to the Assistant Director of the Berlin Museum, Herr Dr. von Luschan.

Besides an ethnographic and a simple survey map, a special map by Herr Dr. Clauss, which was made available by the publishing firm of Justus Perthes, was added to the book. The [113] results of our meteorological and geographical studies were published by Dr. Clauss in detailed form in the May and June issue of Petermanns Mittheilungen for the year 1886. He also erected a small meteorological station in Cuyabá, in order to obtain a series of observations over a longer period; Herr
127 August Karstens, a German master tailor in residence there, has earned the most commendable merit for filling in as best he could the considerable gaps in our meteorological knowledge of central South America and has already sent in a continuous series of observations.

I am particularly indebted to Herr Capistrano de Abreu of Rio, the translator of "Wappaeus," who was indefatigably active in obtaining for me excerpts from older works in the Bibliotheca Nacional.

/viii cont./

000 I would find no end were I to list the names of the many friends from whom we experienced kindness on our journey: I assure them all, however, of our warmest gratitude. Anyone who feels that he must regard all human beings as evil and selfish should travel in distant lands in order to convince himself there that he will be treated better than he deserves.

Düsseldorf, May 1886 Karl von den Steinen

/ix/

Table of Contents

	Page
Foreword	ii

OUD /The first seven chapters, pp. 1-99, except for pp. 98-99 of Chapter 7, have been omitted in the translation./

Seventh Chapter

March from Cuyabá to the docile Bakaïrí on the Rio Novo	1

Eighth Chapter

The first Bakaïrí village. March to the Paranatinga. The second Bakaïrí village	2

/Chapters 9 and 10 are omitted in the translation./

Eleventh Chapter

The wild Bakaïrí. The Kustenaú	34

/Chapter 12 is omitted in the translation./

Thirteenth Chapter

Meeting with the Trumaí	72

/x/

Fourteenth Chapter

The Suyá and Manitsauá	81

Fifteenth Chapter

Entrance of the river into the mountains. Uninhabited stretches	107

Sixteenth Chapter

The Yuruna. Journey to Piranhaquara	116

/Chapter 17 is omitted in the translation./

/x cont./

Page

Eighteenth Chapter

Legends of the Bakaïrí 149

/Chapters 19-24 and the "Appendix" are omitted in the translation./

Explanation of Brazilian expressions appearing in the text 170

/The "Index" is omitted in the translation./

/xi/

List of Illustrations in the Text

/The illustrations on pp. 4-97 are omitted in the translation./

Initial: Sugar-cane press 2
Bakaïrí village 3
Captain Reginaldo and wife 5
João and Joaquina 6
Antonio and Quirino 7
André 8
Bakaïrí boy 10
Captain Caetano "Mêmo" 16
Antonio, our companion 19
Luisa Cajibí and Carlotta Parecí 20
Old-style hut 22
Hands of the Bakaïrí 24
Feet of the Bakaïrí 25
Our four "Kameraden" 28
Bark canoes on the Paranatinga 32
/The illustrations on pp. 134-155 are omitted in the translation./
Initial: Figure incised in tree bark 34
Bakaïrí village 39
Gourd-vessel (drinking-vessel) designs of the Bakaïrí 42

/xi cont./

Page
Clothing of the Bakaïrí women 44
In the Bakaïrí festival-hut 52
Kustenaú hut 67
Batovy landscape 71
/The illustrations on pp. 186-187 are omitted in the translation./
Initial: In the hammock 72
Initial: Shore reeds 81
Schingú landscape 83
Grating stick (mandioca scraper) 93
Ear-roll of the Suyá 96
Lip-disk of the Suyá 97
Freehand drawings of the Suyá 104
How the Suyá chief sketched the source region of the Schingú 105
/The illustration on p. 216 is omitted in the translation./ —
Pirarara fish 110
Entrance of the Schingú into the mountains 112
Schingú landscape 114
Initial: Ubá and Yuruna oar 116
Camping place opposite the Yuruna village 119
/The illustration on p. 245 is omitted in the translation./
Yuruna village 131
Painted leg of a Yuruna 137
Yuruna women 141
Arrival on 10 October 146
/The illustrations on pp. 270-281 are omitted in the translation./
Hieroglyphics on the Paranatinga 152

/xii/ Separate Pictures

Dr. Karl von den Steinen and his traveling companions (frontispiece)

/xii cont./

Page

OOD /The pictures facing pp. 68, 112, and 138 are omitted in the translation./

Salto da Alegria	47
Flute duet among the Bakaïrí	56
Meeting with the Trumaí	75
Trumaí	78
Reception by the Suyá	86
Suyá	92
Suyá sketching	103

/The pictures facing pp. 246 and 250 are omitted in the translation./

Kaschirí festival	148
Ethnological Plate No. I	160
Ethnological Plate No. II	165

Tables

/The tables giving comparative word lists facing pp. 294 and 316 and the tables of physical measurements following p. 364 are omitted in the translation./

Maps

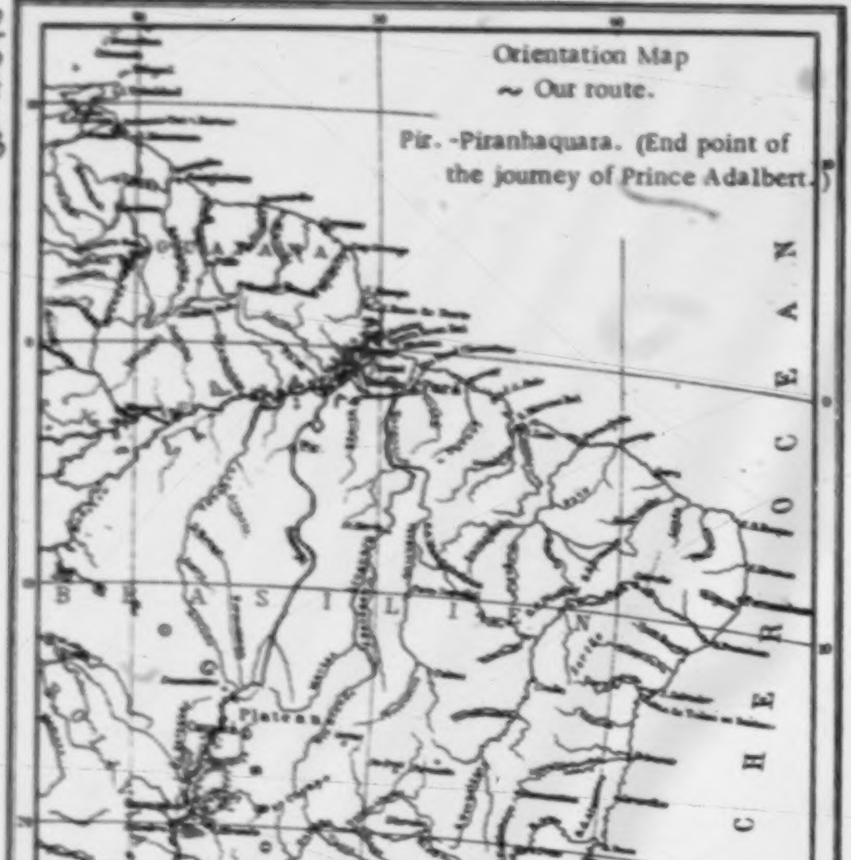
Orientation map	ix
Survey of the most important tribes to be considered with regard to the relationships between the Nu, Karib, and Tupi, as well as with regard to the grouping of the Tapuya	154
Special map of the Schingú River. From the records and position-findings of Dr. O. Clauss	173

/Page xiii is blank./

1: Steinen--ix),E-5 (1884) 1886 SP7 Bacairi SP7

/xiv/

102
103
114
131
133


Orientation Map
~ Our route.
Pir. -Piranhaquara. (End point of the journey of Prince Adalbert.)
GUYANA
BRASILIEN
Plateau
ATLANTISCHER OCEAN
Scale

/80/

Seventh Chapter

000 March from Cuyabá to the Docile Bakaïrí on the Rio Novo

/Pages 80-98 are omitted in the translation./

/98/

132 14 June. 6:40 A.M.: dry. 18.9, wet. 18.2, strat. 8, S 2-3. Like yesterday, the south wind brings low-moving cloud masses.

122 Today the men are ready very quickly; off shortly before seven o'clock in the morning.

[137] [487] Predominantly meadow, a narrow, hard path leads through it, on which one can merrily trot. A number of oxen greet us as the first emissaries. A wide expanse of campo has been freshly burned off; it is said that wild animals like to seek out these "quemadas" /see the glossary, p. 172 / because of the salty [136] ashes. A number of curicacas (ibis); in the distance an ostrich, which Pedro and the dogs pursue in vain.

361 At nine o'clock we see the "aldeamento"[1] /see the glossary, p. 170 / of the Bakaïrí /Bacairi/ in the distance; four houses; the sunshine gives the illusion of slate roofs; a few naked torsos hasten inside, clothed persons step outside. In the immediate [342] vicinity the settlement shrinks to actual palm-straw huts.

622 /99/ Daniel is on the spot and introduces us to "Captain Reginaldo." Reginaldo da Silva Nogueira, from the walnut forest /Nusswald/. A man in his forties with a broad chest, long, curly black hair, a friendly look, but silent; hat, shirt, trousers in good condition.

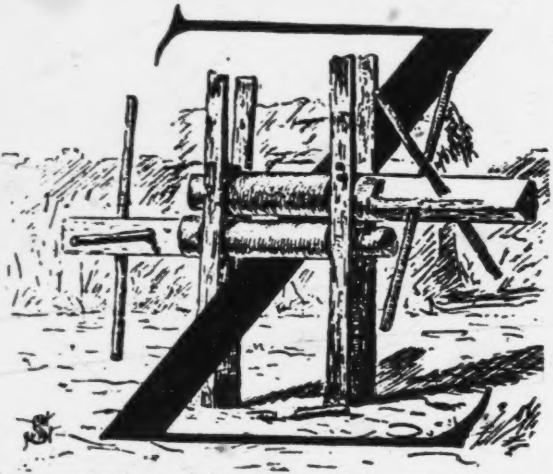
574 General handshaking. A half dozen, mostly young, broad-shouldered men, likewise in their Sunday best, sit on the fence of the cattle yard. The crown of creation is absent. -- Gradually the procession draws up, and everyone settles down at home. By way of greeting, sugar cane is sucked and a swallow of liquor permitted.

[1] [i.e. village -- Analyst]

/100/

Eighth Chapter

000 The First Bakaïrí Village. -- March to the Paranatinga. -- The Second Bakaïrí Village.



I ^

101
175
[407]
←

In the report of José Gonçalves da Fonseca about a trip from Pará to the source region of the Madeira in the year 1749, I find, for the first time, mention of the name of the Bakaïrí, who consequently must have been known already to the first generation of Mata Grosso discoverers. In discussing the probable origin of the Schingú /Xingu/, he says that the rivers lying between the sources of the Tapajoz /Tapajós/ and the Tocantins, called "Bacaris" and "das Mortes," may undoubtedly be regarded as the source rivers of the Schingú. -- In the atlas of Thomas Jeffery of the year 1776, the "Bacahyris" on the Paranatinga are recorded.

Ayras de Cazal notes about our tribe in 1817: "The Baccahirys, who inhabit the regions adjacent to the Rio das Mortes, wage an incessant war against all kinds of quadrupeds and birds. [177] Up to the present time this people has not shown any hostility

I ^ [This drawing illustrates a sugar cane press — C.f. p. 22 -- Analyst]

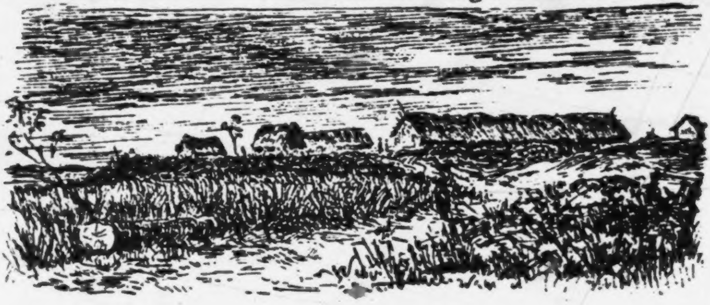
/100 cont./

101 175 [177] to the Christians. It is said that they are white and friendly:
one reason why they are regarded as a horde of the Paricys."

Martius has them living at the southernmost sources of
[131] the Schingú and also lists them at the sources of the Arinos
and Juruena. He also classifies /101/ them under the Parecí
/Paressi/ who are scattered across the watershed between Tapajoz,
Madeira, and Paraguay.

101 Now it turns out that placing the Parecí and the Bakaïrí
together in this way was erroneous. The well-known closest
relatives of the Bakaïrí, as I wish to point out briefly in advance, are settled north of the Amazon River, and a tribe
somewhat more distantly related to them, but belonging to
the same group, lives in the source region of the Madeira.
122 I myself was familiar only with the note of Martius, and on
the journey I had no idea how interesting this little tribe was
122 and how many hours I would later spend pondering over its past.

342 361



Bakaïrí village.

115 123 [191] It was a very fortunate circumstance that Reginaldo --
who was always ready to smoke a cigarette with me and
warmed up more and more and gradually became highly
amused by my notations -- had an amazing gift of quick perception and was able to express himself clearly for practical
purposes in a somewhat crude Portuguese. Such an opportunity
[622] never came again later. Reginaldo was a good person, intelligent, and held the reins of his chieftainship in strong,
paternal hands.

/101 cont./

361 There were two settlements of "docile" Bakaïrí: the
[101] aldeament on the Rio Novo, as this first was called, after a tributary
of the Arinos, and the aldeament on the Paranatinga. The
two villages are not yet old; all the adults were born farther up
the Paranatinga, on the "Salto" /waterfall; see the glossary,
[131] p. 172 /; the Bakaïrí, however, were probably spread over this
entire region in small hordes, as is shown by the fact that they
179 were noted as far as the Rio das Mortes. In the 'twenties, when
648 the gold-seeker expedition under the leadership of P. Lopez
797 pushed into this region, they were converted to Christianity, on
which occasion, as Reginaldo related, his grandfather and many
others lost their lives.

823 /102/ We eagerly inquired as to whether he knew about a
river beyond the Paranatinga? Today, he replied, this region is
[131] completely strange to them; he remembered from his youth,
[101] however, that one was supposed to come to a large river if one
went from the Paranatinga toward the rising sun, and on this river
there were said to be Bakaïrí still living, the "antiguos" /the
ancients/, who were not Christians.

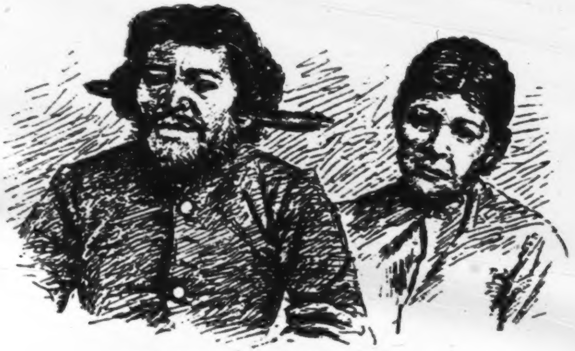
361 The two aldeamente are under the administration of the
648 "Director dos Indios" in Cuyabá /Cuiabá/. Reginaldo is a
[622] Brazilian captain, his successor as chief of the tribe, Joaquim,
361 is a lieutenant. Our seeing no women was due to the fact that
they were living in an aldeament two legoas away; the huts
which we occupied were used only when the farm work required
it or when there were visitors. Reginaldo /illustration appears
here/ completely forgot to say how sorry he was that he could
greet us only as a grass widower.

[162] The village numbered six huts; the population amounted
342 to 55: 16 men, 19 women, 20 children. The soldiers were usually
quartered in the big house that Reginaldo otherwise occupied
with a few others: a rectangle 57 paces long and five paces wide,
which was divided into a number of separate rooms by means of
partitions. We occupied the guest house -- it was only 17 paces
[197] long. It was modern construction, learned from the colonists.
Twenty minutes away we found two deserted old-style huts,

/102 cont./
342 round, beehive-like. The larger one was 19 paces in diameter, covered high up on the outside with acuri straw, whereas the framework in the interior exhibited a circle of supporting posts one and a third meters high, upon which the basket of this structure, which actually consisted merely of a roof, rose with many horizontal bamboo rings. At the top was an air vent; a number of the /103/ framework poles crossing one another here extended to the outside. The entrance, a hole one and a half meters high, was surrounded by pepper plants. In any case, the interior space was far larger and finer than in the new houses.

433
241 The people led an idyllic existence; they carried on agri-

142
291
302
622



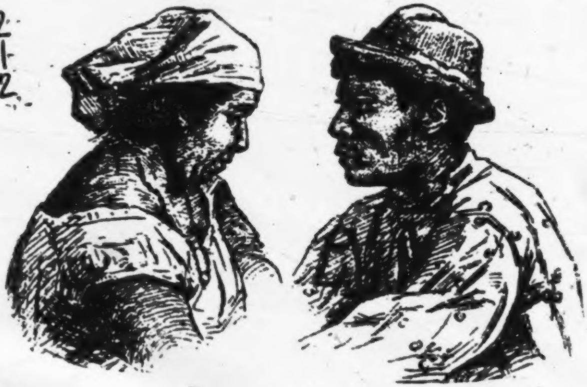
Captain Reginaldo and wife.

433 culture and stock-raising, went hunting, planted mandioca
241 /manioc/, beans, maize, rice, and some tobacco and sugar cane.
177 They were civilized, despite the pierced ear lobes and nasal septa.
304 Their average height was 1.65 meters; they were striking because
142 of their broad and powerful chests. Their skin was yellowish,
[241] clay-colored, and rather light, the hair of most of them was black
and slightly curly or wavy. In general they had beautiful, open
151 eyes. Reginaldo's excellent vision was demonstrated on one occasion in a way that amazed us all. We noticed far in the distance a /illustration appears here/ figure in the grass; with an excellent field-glass I took it to be Tupy riding up; the entire company, among them Daniel, who was seldom mistaken, agreed with me;

/103 cont./
151 only Reginaldo, who joined us, laughed and said definitely that
the person approaching was Clauss coming on foot. And he was
right.

191 They all understood at least a few scraps of Portuguese.
648 They are on good terms with the Coroá, who, they said, call
themselves Kayacho. It seems that they impress them because
of their rifles; Reginaldo did not like to talk about this point.
One had the impression that, according to his inner feeling, he
was, after all, on the side of the wild Indians and against the
Whites. As a clever man, he took advantage of the benefits
offered by the Brazilians and did not fall out with the barbarians.

142-
291-
302



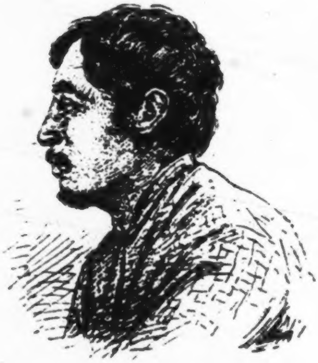
João and Joaquina.

648 The Bakaïrí mansos /meek Bacairi/ bow to authority; in their
hearts they are the same people as the antiguos.

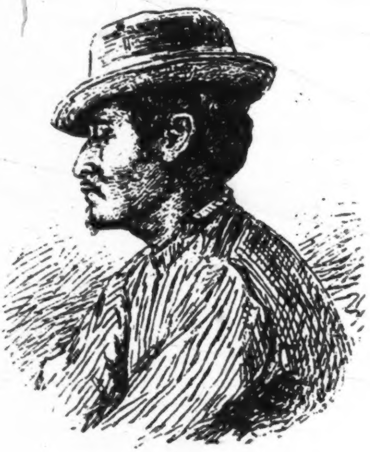
126 /104/ We were busy for a number of days; Clauss worked
out the itinerary and took the ground temperature, Wilhelm
drew, I took body measurements and made the glossary that ap-
[115] pears in the appendix. Besides Reginaldo, I was aided in par-
ticular by good-natured Antonio, who put up with everything
and would have given anything to go with us. But he did not
even dare ask the strict captain for permission. Castro, too,
122 was busy with notes. We shared the hut with him and the cadet.

/104 cont./
122 The cadet was familiar with only two forms of activity:
he slept or ate. It was indeed a pleasure, however, to sleep within
four walls once more, although at night the wind often whistled
through strongly. And there were all kinds of things to eat that were
262 not furnished on the march. There was plenty of sugar cane; the
cooked mandioca root with roasted bacon cubes was a dish for the
gods; a piglet was slaughtered; a few chickens forfeited their lives;
[224] the young chaps had also killed a tapir one day under a regular
volley of small shot; it furnished a very tasty ragout. The women
sent fresh, crisp "beijús," a simple baked product made of mandioca

142
291
302



Antonio



Quirino

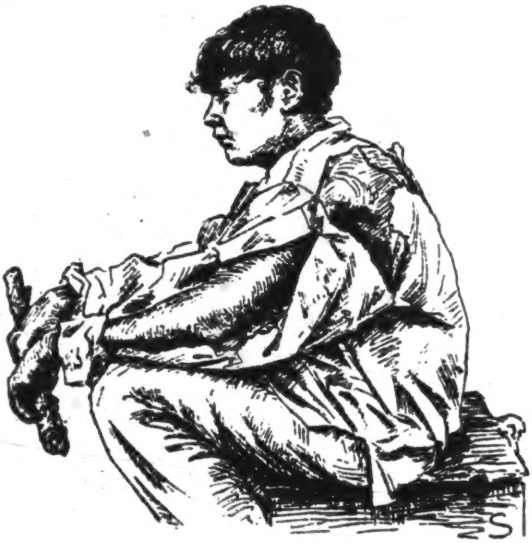
262 flour, of the shape and approximately the taste of matzoth. Since
272 there was no shortage of rapadura /a crude form of sugar; see the
glossary, p. 172 /, "jacuba" was constantly being prepared as
refreshment; in a gourd bowl a plentiful amount of rapadura, a
plentiful amount of farinha /manioc flour; see the glossary p. 171 /,
231 and water as desired. Even milk appeared. In the evening the
526 calves were separated from their mothers; the herd was driven into
the "curral" /corral; see glossary, p. 170 /, and the calves were
lassoed with a great hullabaloo, while a large and appreciative
526 audience /105/ sat all around on the fence. That was something

/105 cont./

526 for Pedro; to hang on by the tail of a cow rushing out at top speed and to maintain this seat as long as possible during the gigantic leaps -- that was something to laugh about.

533 As soon as darkness set in, the music-making began. The
[177] Bakaĩrĩ had learned from the colonist of Mato Grosso to carve
[534] guitars for themselves, and they played them with enthusiasm.
They improvised short "verses" in praise of dogs, bananas, the
534 moon, a house, etc. One evening they showed up with

142
291
302



André

534 their original and peculiar tribal instruments. Characteristically enough, they had hidden them nearby in the forest.

They were large and small flutes, the meni and the kɣanua7ɾλ. The latter has nothing special; it is made out of
[824] bamboo, one might say bassoon-like. The meni, made out of vinhatico wood, is a little over a meter long; it is held with the feet. On the upper section there is a small hole into which the player blows. Not far below it there is a square opening in the tube, just as there is a series of smaller ones in the lower part.
533 The music is simple, but has to be learned. It consists of five tones,

/105 cont./
533 sounds not unpleasant, and has something both gentle and
fascinatingly eerie about it at the same time, just as the wailing
night-wind blowing down the chimney is described when the
storyteller /106/ first gives thanks to God that he is lying warm
and safe in his snug bed, but is again and again obliged to listen
to the weird lament and finally sees in a dream the ghost of a
122 friend who lies dying. We sat crowded against one another in the
[354] small room; a gourd filled with fat, in which a wick was burning,
lay upon the floor; I was glad when the gourd also started
to burn and we were able to step outside where the stars glistened
and we shook ourselves -- the shuddering was over.

562 The women held out until 19 June; then they came;
Reginaldo fetched them; a dozen in number, they walked one
behind the other across the campo, the father of the tribe in the
lead.

[609] On this afternoon, however, not one of them would let
herself be looked at closely; the procession entered the big
house and disappeared. Reginaldo came to ask us for an opera
glass that he wanted to show to the women. Toward evening they
appeared again and left single file as before. During the night
they slept in the forest, a brief half an hour away.

292 On 20 June they appeared again; Reginaldo looked superb
[301] at their head; he wore his gray felt hat, his blue captain's uniform
and white trousers, walked barefoot, and had a blue-white
123 feather stuck crosswise in each ear lobe. He was very agreeable
[126] that Wilhelm should sketch him in all his glory. Moreover, he
assumed, and we daily encouraged him in this, that we were conducting
all inquiries concerning the Bakaïrí only in order to report
them again to the Emperor of Brazil -- at least the man
understood that and for this purpose he was glad to oblige.

[291] He also accompanied us to the women; they were barefoot,
of course, but otherwise wore the complete costume of the
female rural inhabitant; the majority were of a mature age; I
liked best one big, strong girl whom Homer would have called
βοωπις. -- The captain's wife, christened Ines, was quiet and
pious and looked as though she had had many a care. We tried to

/106 cont./

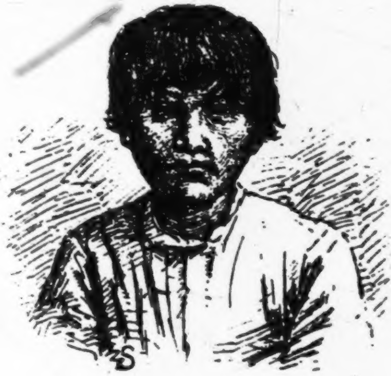
123 shake hands with each one, but they evidently did not know the purpose of this; when we put bracelets and earrings on them, however, they understood this immediately. The children had to have something too.

[126] Wilhelm was allowed to sketch Frau Ines behind the house; as yet I did not dare think about taking the measurements of the women, and then fate knocked on the door.

122 Very unpleasant discoveries about the condition of the supplies changed the entire situation.

On 18 June we had already reached an agreement with

142
291
302



Bakaïrí boy.

122 Castro to wait at most three more days for Tupy; in view of our uncertain /107/ future it was not to be justified if we did not use the favorable time of year better. The Bakaïrí figured five days more to the Paranatinga; another stop was necessary in the second aldeament; let Tupy follow us there. As far as the lost iron goods [501] were concerned, we had become less worried; Daniel had first called our attention to the bark canoes of the Bakaïrí; on the Rio Novo there was only a very small one that was being used as a trough; we were to see them on the Paranatinga; if we could make up our minds to make do with these bark canoes, we would need only a few tools, which perhaps could be obtained from a fazendeiro /see "Fazenda" in the glossary, p.171 / living near the Paranatinga. The advice was good.

/107 cont./

The most objective manner of presentation is, I believe, for me to insert our report to Baron von Batovy in a literal version:

We have the honor to report to Your Excellency a number of events which require us to make important changes in our plan.

Captain Tupy left the troup on 7 June at the camp of Riberão dos Nobres, in order to look for an ox that became lost during the very disorderly departure from Rosario. Unfortunately this particular ox was loaded with all the iron goods, although the captain had promised to distribute these valuable objects among several animals.

After our arrival at Tombador Falls on 7 June we waited there until 9 June for Captain Tupy to appear and bid us move on in case he had not found the ox and wanted to continue the search or procure new iron goods in Rosario.

We came to the village of the Bakairí on 14 June; we have waited for Captain Tupy until today, 20 June. Since this is already the 26th day of our journey, we regard it as absolutely necessary to continue the march tomorrow; we have already lost much valuable and irreplaceable time. /108/ Even now it will take about six days to the Paranatinga, and so we shall not be able to commence the exploration on the other side of this river until 5 July at the earliest.

With this in mind, we examined all of our provisions today. To our great surprise, we found the following amounts: beans 4 alq., farinha 3 1/4 alq., salt 3 bags, rice 3 1/4 alq., one ration of rapadura, and a little tobacco.

For 35 men the beans would last one month and the farinha ten days.

In Rosario we had already tried to get information from Captain Tupy and not without reason, about the state of the supplies. After resisting for a long time, he assured us that he had bought 16 alq. of farinha and six alq. of beans and promised to procure three more alq. of beans.

Today we discovered that the animals had left Cuyabá with only six alq. of farinha. Besides that the captain gave each man

/108 cont./

000 five liters of farinha and a piece of meat, with the exception of two men who were given only meat and one man who was given nothing for his surrão /bag or poke/.

Those provisions and one alqueire of farinha which the captain bought in Rosario, with a few other small items, represented the provisions for 37 men as far as the Paranatinga and for three months beyond this river.

It seems to us impossible to match the amounts that we actually possess with those that Captain Tupy claims to have bought.

Up to today, the 26th day, he has been with the troop only ten days.

Moreover, for grave private reasons which may not be discussed here in a suitable manner, we are not in a position to put our trust in Captain Tupy, which is the first condition of a joint journey. We are therefore forced, to our great regret, to change the present make-up of our company, but feel convinced that Your Excellency will pardon a procedure that is in harmony with the good wishes of Your Excellency for the successful completion of the expedition.

We shall ask Captain Francisco de Paula Castro to assume command of the men. We are sending 12 men back to the city and are choosing 11 men for the continuation of the journey.

Thus we form a company of 20 persons. We shall buy the provisions that we lack by advancing the amount to the government. As a result of the lack of iron goods we are in a very awkward position, but we would rather move on with the little that we shall be able to obtain on the Paranatinga than give up our venture before we have begun it.

Deus guarde a V. Exc.

Castro also wrote to the Baron.

It was a scene of the most painstaking kind; every burrace /bags carried by pack animals; see glossary, p. 170 / was examined, the contents of each noted down and every man was asked what he had received. Step by step Tupy's carelessness became clearer and at the same time more incomprehensible.

/108 cont./

122 The supply would not last a month longer, and we were at 14° 13' 6" south latitude; the Schingú sources were supposed to be two degrees of longitude eastward, and hence Melgaço lay perhaps only at 11° south latitude.

000 /109/ We did some figuring, and we counted our cash; each of us had taken along a few pounds sterling in case we should conceivably land somewhere else on our travels than at the Schingú mouth; our total wealth amounted to about 300 milreis (600 marks). We had the advantage that we were able to choose the best people, and we set great store by this circumstance; for if a few of our traveling companions up to this point belonged to the bad elements of the Mato Grosso garrison, it was also certain that some of the people positively deserved high marks chiefly for the qualities of reliability, skill, and stamina.

Castro willingly agreed to our plans; 12 people were to go home, the sergeant and the cadet at their head; we provisioned them as far as Rosario and gave them two oxen which in any case did not seem to have the ambition to bear the burden of life as far as the Schingú sources.

In Tupy's escort there were the old cavalry hero Januario and the soldier Gabriel from the picket.

114 The names of those who went on with us were the following: Clementino, the active butcher-boy and José Maria from the picket, the sergeant Norberto, Israel, Satyr, Quintiliano, Merelles, Irineo, Rufino, Braga, Chico, Manoel, the Corneta, all of Negro, mulatto, or pure Indian descent, except three. Irineo was Paraguayan and spoke the lingoa geral /universal language/.

122 We planned to provision ourselves at the fazenda on the Paranatinga; from there on the mules were to be used only as beasts of burden, and the staff as well as the men were to go on foot.

/109 cont./

132 Meteorological notes in the Bakaïrí village:

15 June. 7:00 A.M.: dry. 17.0 wet. 15.6, cum. s. 8, S 2-3.
8:00 A.M.: water of the brook 21.0, air 19.0.
2:00 P.M.: dry. 27.0, wet. 18.8, mares' tails 5°, S 2-3.
Ground radiation (maximum thermometer covered with a thin layer of clay): 41.0. Temperature 0.5 meters deep in the ground: 25.7 (ground opening 4 centimeters, not filled in.)
9:15 P.M.: dry. 19.0, wet. 15.8, clear, S 2-3.

16 June. 6:30 P.M.: ground radiation min. 13.0, ground temp. 25.5.
7:00 A.M.: dry. 12.4, wet. 11.7, clouds and wind = 0.
8:30 A.M.: water of the brook 19.5, air 14.0.
10:40 A.M.: I 734.6, II 725.4.
3:00 P.M.: dry. 32.2, wet. 19.0, ground radiation max. 40.0.
9:45 P.M.: dry. 16.3, wet. 15.0, clear.

17 June. 7:00 A.M.: dry. 14.0, wet. 13.1, clear, radiation min. 14.7.
/110/ 2:00 P.M.: dry. 32.8, wet. 20.2, cum. 3, NNE 2-3, ground (60 centimeters deep) 25.2 (hole covered with sand), radiation 46.2.
5:30 P.M.: water of the brook 20.5, air 21.7.
9:00 P.M.: dry. 18.0,wet. 16.6, cum. SW1, wind = 0.

18 June. 7:00 A.M.: dry. 15.7, wet. 14.8, ground radiation 15, ground temp. 25.2.
10:40 A.M.: I 735.4, II 725.4.
2:00 P.M. dry. 30.4, wet. 18.5, cum. s. 5, N 1-2; ground radiation max. 47.2, ground temperature (60 centimeters) 25.3.
4:00 P.M.: I 733.4, II 722.4.
9:00 P.M.: dry. 18.6, wet. 15.8, clear.

/110 cont./

132 19 June. 7:00 A.M.: dry. 14.8, wet. 13.3, clear.
10:20 P.M.: I 734.0, II 724.2.
2:10 P.M.: dry. 31.7, wet. 19.0, ground rod. 44.2, ground temp. (60 centimeters) 26.0.
10:20 P.M.: dry. 18.0.

20 June. 7:00 A.M.: dry. 14.1, wet. 13.0, strat. W., wind = 0.
8:00 A.M.: ground temp. 25.6, radiation 15.6 since 6:30 A.M.
2:00 P.M.: dry. 31.0, wet. 19.4, cum. 5, N. 1-3, ground radiation max. 44.9 since 12:30 P.M.
9:30 P.M.: dry. 17.9, wet. 16.3, clear.

21 June. 7:00 A.M.: dry. 14.4, wet. 13.0, clear.

/Pages 110-118, covering June 21 to June 27, are omitted in the translation./

/118/

28 June. (Corrego fundo) 7:00 A.M.: dry. 10.0, wet. 9.1, clear, calm.
10.00 A.M.: I 736.5, II 725.6. Hypsometer 98.660, air 25.0.
2:15 P.M.: dry. 30.1, wet. 17.0, clear, calm.

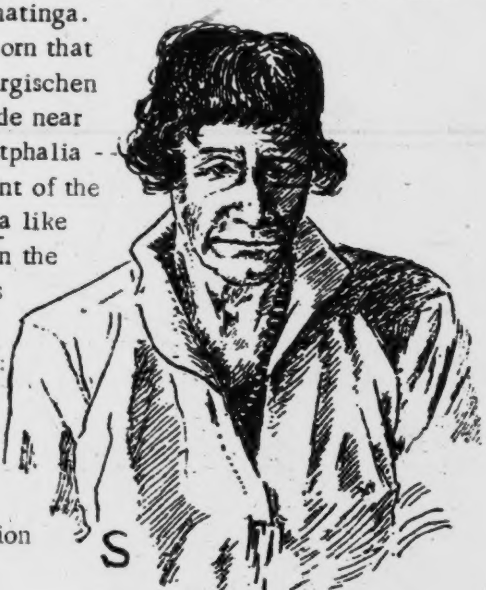
122 Lengthy transactions over iron goods. The fazendeiro is obstinate and suspicious, like an Indian. He dragged out all the discarded tools that he had in the house, in order to sell them at the purchase price. As a matter of fact, he can scarcely dispense with the better ones himself, even for a short time. He liked to use the comparison that the loss of these implements was equal to cutting off a leg. We luckily bought the most important things, a few axes and hatchets.

The people were busy slaughtering and pounding maize; Joaquim and Daniel made their way to the aldeament yesterday. Wilhelm and I with a few soldiers likewise wanted to go there today in order to study the Bakaïrí and also start procuring supplies among them.

/119/

000 Clauss, Castro, and the majority stayed at the fazenda. The owner, for his part, rode to a compadre /Gavatter in the Ger.; in the original source, p. 191 (translated p. 72) "compadre" is translated as the Ger. Gevatter; the latter term is given in the glossary of Brazilian expressions, p. 171 / eight legoas away, who was supposed to sell farinha. Thus everyone was busy.

133 Wilhelm and I arrived at twilight after a four-hour march over a series of hilly ranges, having crossed a few small tributaries of the Paranatinga.
We could have sworn that
622 we were in the Bergischen
142 /a hilly countryside near
291 the Rhine/ or Westphalia --
301 farm houses in front of the
302 bush, the quemada like
→ potato fields; -- in the
241 gathering darkness
← we also began to
indulge in fancies:
on a barren hill
in the distance
we clearly saw
a lunatic asylum
in the latest pavilion
style.



Captain Caetano "Mêmo."

231 The dreadful dogs that hastened toward us, barking, were ill-suited to bringing us back to a clear and sober conception of reality. These curs, small, skeletal specimens, with pointed snouts, light whitish-yellow fur, and glassy, watery eyes, looked as though they scratched up the dead out of the graves in the cemetery at night.

122, 485 Received by old Captain Caetano and a few young chaps, we were put up in the guest house. The term is synonymous with guest room or guest stall. The only furniture a trough-like, unfinished bark canoe on a stand in the corner, which we were permitted to use as a dresser and table.

/119 cont./

361 The aldeament on the Paranatinga was smaller than the
622 one on the Rio Novo. Moreover, the order of the community
578 seemed seriously disturbed. Old Captain Caetano, probably near
[177] his eighties, despite his black hair, /120/ had been divested of
his sovereignty in favor of a younger man, Felipe, at the instigation of the Martyrios expedition, which, with the help of the Bakaïrí, had crossed the Paranatinga and passed through a section of the sertão /wilderness; see the glossary, p. 172/ in a northerly direction. The Bakaïrí, of course, felt more obligated to obey Captain Caetano than Captain Felipe, and the result was that each one made himself as independent as possible and worked on his own.
164 Moreover, the tribe had been hard hit about eight years before by sarampão /measles/, an epidemic disease; the Brazilians put part of the blame for the number of deaths on the Indians because, in the heat of the fever, they had always run into the river.

162 At the time of our visit the Bakaïrí population was made up
621 of five men, five women, three children -- not present were five men, three women, one boy, whose return was, in part, no longer expected. Moreover, there were two Parecí women, one of whom was numbered among those not present, and two Cajibí[1] women, who had been adopted into the tribe. Finally, two Brazilians, caoutchouc-seekers, who had recovered from the fever in the village, had attached themselves, a mulatto Luis and a certain Martin who had a Paraguayan, Carlotta, as a wife, with a small son. Altogether there were 20 individuals present.

115 Luis, who had lived an adventurous life, a "philosopho," as he called himself, a "conversador," as his friend Daniel called him, was intimately acquainted with conditions; he
[191] chattered endlessly and was probably not altogether reliable,
but he made himself useful, since the Portuguese of Caetano, who best knew the language, consisted of an extremely modest stock by words; "esse mêmo" -- "stimmt auffallend" /that's it exactly/ in German -- was the quintessence of his knowledge, so that the
144 soldiers soon called him nothing but "Capitão Mêmo." Luis maintained that Caetano was the son of a Bakaïrí father and

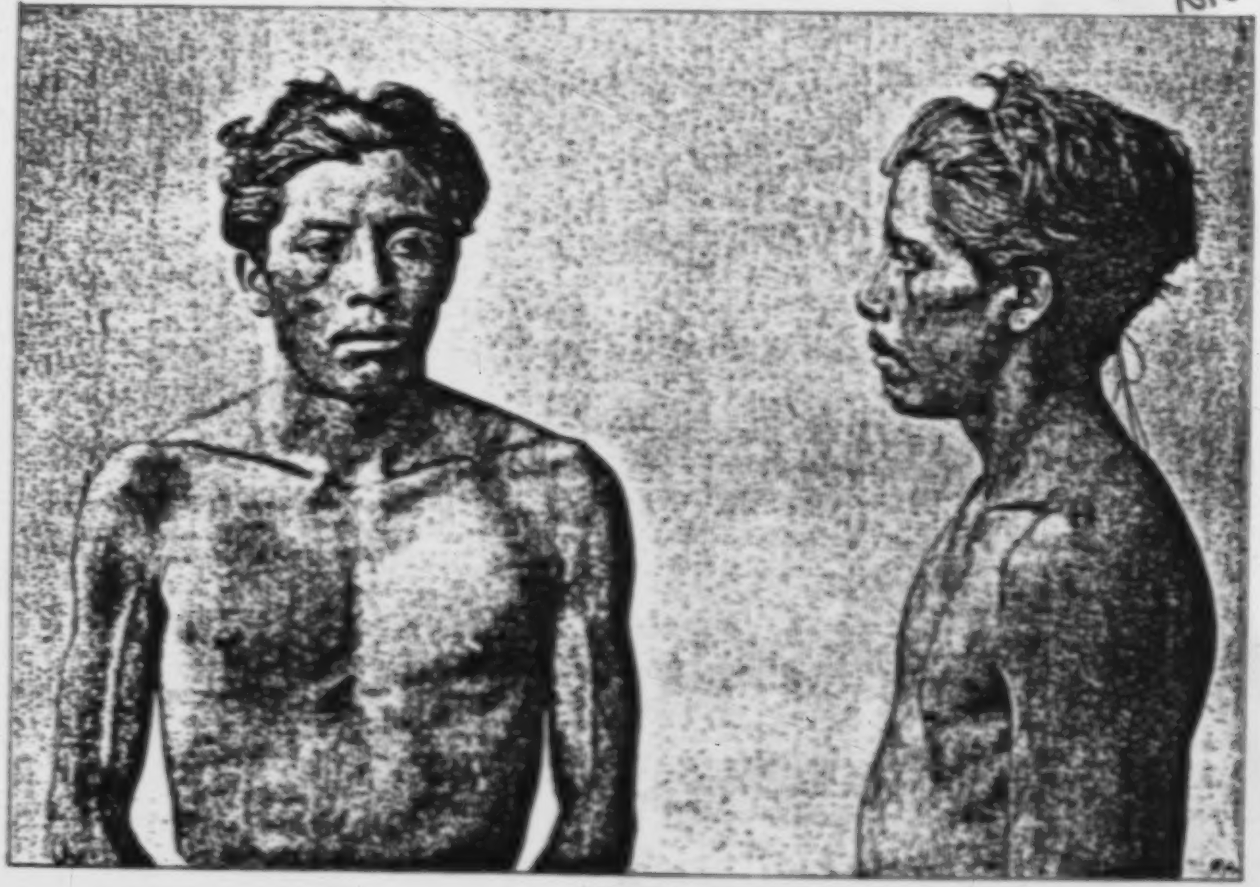
[1] [Cajibí = Cayabi, a Tribe classified under SP2 Apiaca in The Outline of World Cultures --Analyst]

/120 cont./
144 mother, but that among his forefathers, as among Reginaldo's,
mixture with "Brazilian" blood had taken place. This, however,
seemed to be more a conclusion based on the wavy, soft hair of
the two, rather than on definite knowledge. In any case, it was
noteworthy that Luis declared the two brothers João and Antonio
to be the purest Bakaïrí; to me, too, they had seemed the most
typical physiognomies and most resembled the Rio Novo charac-
126 ter. Since Antonio is the one who was induced to accompany us
[142] and could thus be photographed in Rio, I may call attention to
his picture as the most faithful reproduction of a true Bakaïrí.
[732] Unfortunately the handsome youth had a slightly shortened leg as
the result of a fracture, so I contented myself with a bust portrait.
The defect was not very pronounced, by the way, and /121/
/illustration appears here/ /122/ the awkwardness that Antonio,
strength and agility themselves, presents in full figure amidst
the group of Kameraden /see the glossary, p. 171 / (page 28) is
largely due to the anxious moment in front of the photographer's
apparatus.

Wilhelm made all the other portraits with the camera clara.

162 Carlotta was a Parecí brought back from Diamantino and
the wife of the absent Captain Felipe; her small eyes and the
root of her nose, which was flat from eyebrow level to the inner
corner of the eye, distinguished her strikingly from the Bakaïrí
[648] women. The two Cajibí -- a tribe that lives on the lower Rio
Verde, a left tributary of the Paranatinga -- had been caught
in the forest as children. /Illustration appears here./ The two
[582] young and pretty creatures were given as wives to the two oldest
matrimonial cripples of the tribe, Caetano and Miguel, for the
immoral reason that the youngest, as the best workers, belong
to the mightier ones. Delicate skin, fine little nose under the
likewise flat root, eye slits narrowed and drawn up toward the
outside, in connection with which, however, the sharply folded
upper lid did not overlap, they reminded one of the Japanese
type, especially Caetano's not very feminine little wife.

[TEXT CONTINUES ON P. 20]



Antonio

1: Steinen--19 D,E-5 (1884) 1886 SP7 Bacairi SP7

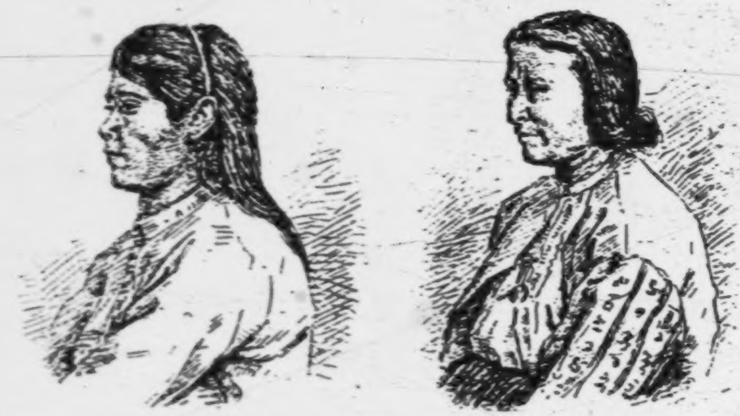
142
302

/122 cont./

191 Unfortunately neither Carlotta nor Luisa and Maria spoke one syllable of their mother tongue.

837 The young men had the old women. It is therefore not improbable that Luis, who himself boasted of the conquest of three women's hearts, was not wrong when he maintained that occasional /123/ unfaithfulness is not uncommon and also is not 593 severely judged. The good-natured, aged Caetano, he said, even fell sick, to his astonishment, a short time after the visit of the Martyrios expedition, but he was unable to be sullen with his Luisinha for more than a few days.

162



Luisa Cajibí and Carlotta Parecí.

847 161 The use of abortive remedies is said to be common and to explain the small number of children. The end of this community can clearly be foreseen.

162 621 [125] The following was the result of my census:

Felipe (absent) married to Carlotta Parecí, childless.
Caetano " " Luisa Cajibí, childless.
Miguel } brothers " " Feliciana, one small daughter.
Joaquim }
João } brothers (our companion).
Antonio }
Joaquina, sister of Miguel and Joaquim.
Marianna.

/123 cont./

162 Agosta. -- A boy Irineo (parents dead).
621 Luis (Bolivian), Martin (Brazilian) with wife Carlotta (Paraguayan) and child.

126 I could not rejoice enough about the fortunate circumstance
115 that I was able to make the linguistic survey on the Rio Novo. Even with the intelligent Reginaldo it had been difficult enough to determine phonetically the inimitable tongue exercises that make up the Bakaïrí language, but with Captain Mêmo, who did nothing but nod contentedly, and the others who either laughed or grew impatient, nothing could be done.

On the other hand, I am indebted to Caetano for the legends which I shall retell later.

342 The largest house, which Captains Caetano and Felipe oc-
824 cupied together, was 21 paces long and 9 1/2 paces wide. The
roof and walls, the latter supported by cross rods of tacoara
/bamboo; see the glossary, p. 172 / consisted entirely of burití
/see the glossary, p. 170 / straw. Only Miguel owned a round
house, the inner frame of tacoara covered with burití leaves.
[343] There were seven houses and two new buildings. In addition two
pig huts. In the case of one new building, I inquired about the
timber that made up the frame. Two tall aruera posts supported
the uppermost longitudinal roof-beam of aricá wood (also cunhão
de porco). The sloping side-beams of the roof likewise cunhão
de porco, the two longitudinal beams guanandí. The smaller
posts that supported the roof beams: timbó, peuva, carvão,
branco. One roof was also covered with campo grass.

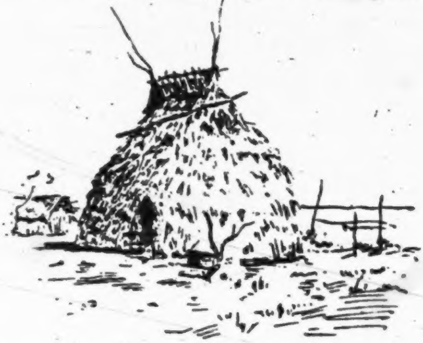
164 I visited Miguel, who had an attack of fever, in his bee-
352 /124/ hive. He lay in his cotton hammock and let himself be
353 waited on by pretty Maria. The whole room hung full of
calabashes, rice and farinha baskets, skins, arrows -- things left
by his grandfather; it was far more comfortable in this still true
heathen affair than in the characterless huts of the adherents of
123 a mock civilization. With dreadful gestures of disgust, the old
[757] man swallowed the bitter quinine and buried his fever-reddened
[283] face in the hammock. Maria, in gratitude, baked me a beijú
[Cf. glossary on p. 170 --Analyst]

/124 cont./

123 and showed me how the raw cotton, merely cleaned of seeds, is
283 twisted into thread with the spindle. The cotton plants stand
241 between the huts everywhere; beside them grows mamona /castor
[372] oil plant/, whose oil serves us for wretched illumination in the
[251] evening, and peppers. Mats are spread out on racks in order to
dry the mandioca farina.

The roça," the cultivated field, lies some distance away.
The Bakaïrí plant mandioca, beans, rice, sweet potatoes, sugar,
and deliver to the Fazenda Corrego fundo. Their rapadura was
272 excellent; the melada, a honey-sweet syrup, moved us to ex-
clamations of admiration. The sugar cane is pressed between
249 two cylinders in the simplest way. (Cf. the vignette at the beginning of this chapter /see p. 2/). [249]

342



Old-style hut.

We found Caetano's hut divided into three rooms: Caetano
received us in the high, airy center room and shut the door, be-
hind which little Luisa was doing housework. Felipe and Carlotta
354 Parecí lived in the corner room opposite. Three canga blocks
482 formed the hearth. Plaited back-baskets, which are carried by a
forehead band and in which the women are said to carry up to six
412 arrobas. Graters to grate the mandioca: hard little spikes from
824 the rib of the burití leaf are neatly set into the middle part of a
narrow piece of wood almost a meter long.

/125/

648 Carlotta showed us the captain's commission (from 1882) of her absent husband. As a seal an imitation gold capsule with a bas-relief cross, which had lost its shine, was set on a piece of pink ribbon; in addition, a chest bow in the Brazilian colors.

574 553 Luis, whose new house is not yet finished, is hospitably taken in by Carlotta, who, during Felipe's absence, claims most of the space; his real affection, however, is for his namesake, 837 Luisa Cajibí. He said that he and Maria Cajibí had had a little son who had died. "And did Miguel know about it?" I asked timidly. "Oh, he," replied the vain mulatto, whose face in comparison with that of the Indians is like roasted coffee as against unroasted, "he was completely in favor of the affair and, of course, he immediately knew of the Brazilian descent of the child by its light skin and its hair."

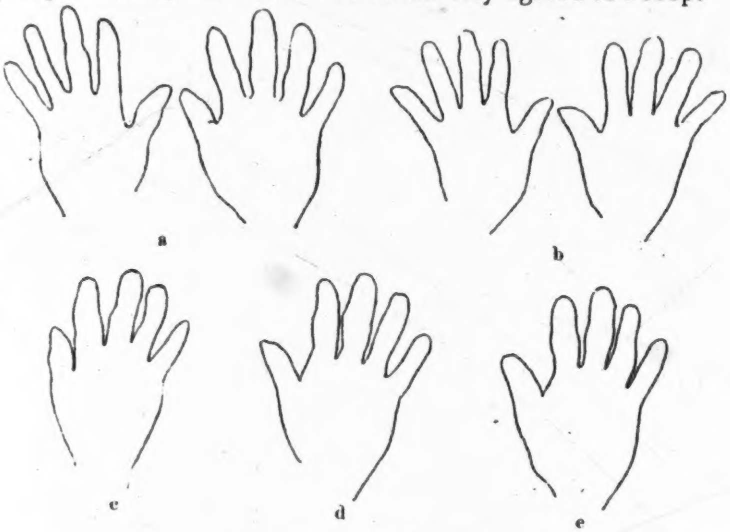
563 Luis is extremely satisfied with his life among the Bakaïrí who are so far beneath him; he says that he has everything that he needs, does not owe anybody a copper, and the Indians are [829] good people; later on he would perhaps like to go to Lisbon, because, according to what a friend told him, it must be the most 123 beautiful city in the world. He was impertinent enough to interfere with quite unjustifiable demands in the transaction concerning the delivery of rice which Daniel had made with Caetano on the first day. Daniel, who is easily aroused, seized his comblain and hit him over the head with the butt; the philosopher hastily bolted on his long brown legs and, standing bent over in the doorway of the chief's hut, exchanged a flood of compliments with Daniel, while that good creature, old Captain Mêmo, in his tattered, coarse cotton suit, which apparently came from the prison, squatted on the floor and stared forward with a friendly expression.

Our idyll was unpleasantly interrupted on 1 July by the news that Tupy had appeared the evening before at the fazenda. On the way he had met the men sent back by us, commanded them to return, and rode on ahead of them. The sergeant, hunting pigs, had lost the correspondence in the forest.

/125 cont./

CCD Soon they all arrived; I do not believe that in the strictly polite greeting which I had to offer Captain Tupy there was reflected any special joy at seeing him again. While he was installing himself at Caetano's, Clauss told me that he had surprised them as they were taking the observations. Castro was just counting the seconds: the sun in the cross-threads and the hands of the clock were supposed to have taken strange leaps. He said that Tupy knew nothing; he still had 40 milreis as the remains of his funds, /126/ which were immediately drawn upon to pay the fazendeiro. The latter, after lengthy explanations, had in the end fortunately agreed to accept

142



Hands of the Bakaïri

a Manoel Antonio b Magdalena.
c Antonio. d Generoso. e Leopoldino.

CCD the English gold.

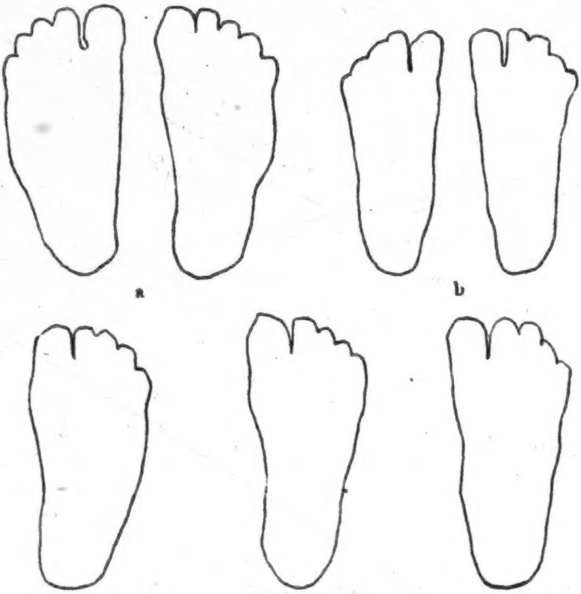
Discussion in the guest hut with the door closed; attentive public outside the straw wall.

Tupy had had to order iron goods from Cuyabá and waited for it in Rosario. (His companion Januario later testified that he had ordered this only after long delay; he still found time to dance at the festival of S. João in Rosario; also, the honest Januario maintained that at least part of the iron goods was paid for by one of

/126 cont./

000 Tupy's friends.) Be that as it may; Tupy stated, when we questioned him about the use of the money, that he had arrived in Rosario with only 300 milreis, had bought the iron goods, and had 40 milreis left over. Yet how the sum of almost 1,800 milreis could shrink to 300, although the outlay for the oxen and the ironware in Cuyabá was paid for with other funds, about this decisive point in the whole problem he refused to give evidence. He said that he would be able to account for it to the president. One may, however, figure as high and as much in his favor as one likes, not

142



Feet of the Bakaïrí.
a Manoel Antonio. b Magdalena. c Antonio.
d Generoso. e. Leopoldino.

000 half of those 1,800 milreis could have been spent for expedition purposes. All the more since he did not /127/ even make the purchases that he mentioned to us in Rosario. Actually he admitted that on that occasion he had not informed us correctly about the provisions (indeed, his own figures, immediately noted, prove this); he supposedly was sure that he could supplement them later on.

/127 cont./

000 In short, what to use now to pay for the three months' supplies? He had supposedly figured on our funds, after he had suffered an unexpected shortage because of the iron goods. /Illustration appears here./

No, we said, the previous incidents had robbed us of all confidence in him; we would have to do without his company on the journey.

That would be impossible, he said, he could not separate from his person the men entrusted to him.

Was he really capable of accompanying us after we told him that we had absolutely no more confidence in him?

Yes, he wanted to in spite of it. Or else he would return to the city with all the men; he would assume the responsibility; it was all the same to him whether we trusted him or not. At these words I leaped up; I begged him to repeat the statement. "Do you want to lay hands on me?" he cried excitedly, and, seeming /128/ to busy himself with the leather bag hanging beside him, the foolish man pulled the cotton stopper out of his gun. I stood on my wish that he admit whether he had spoken those words and, when he evasively turned this way and that, demanded Castro's testimony. Castro confirmed that he had heard exactly the same thing. "Then all is over between us, Captain Tupy." He stood at the door, his back to us: "I am moving out tomorrow with the men." "You shall not do that; how can the expedition depend on you alone?" "I will do it," he said and left.

We were not without apprehension, since our fate was to depend on the men. Moreover, we liked Tupy better than ever; he had the courage to take the consequences, that was not to be denied, and from a strictly military point of view he was right.

It was an uncomfortable evening meal; Castro had no appetite at all; he suspiciously watched Tupy, who was sitting at another fire and talking animatedly.

We could not cease blessing providence that the doubtful company was still far away and out of touch with Tupy.

/128 cont./

000 In order to observe official procedure and fortify the melancholy Castro somewhat, we handed him the following document:

"In view of the fact that, after the incidents of the past month about which we shall report to His Excellency the President separately, we shall under no circumstances be able to continue the journey together with Captain Tupy Ferreira Caldas, we are forced by imperative necessity to ask you to take over the command of the men. We hope that, on the basis of your instruction, 'to support us in every respect,' you will be in a position to bear the military responsibility of this extraordinary step, which, however, is perfectly understandable in view of the present situation."

2 July. Castro, armed with our paper and his instruction, went to Tupy; the two disappeared behind Caetano's house. For a while there was silence, then one heard loud voices and the two commanders appeared, like Ajax and Achilles, in heated argument before the assembled troops. "You take over the command?" laughed Tupy scornfully. He had simply rebuffed Castro when the latter proposed to him that they calmly agree to separate. Vehement conversation back and forth. We all became excited. "Then you pay for the provisions" -- Tupy could be heard most disagreeably and was answered by a shrug and a poisonous sidelong glance.

The time for parleying was over; I took Castro aside and repeatedly urged him to call the men together and bring the matter to a decision.

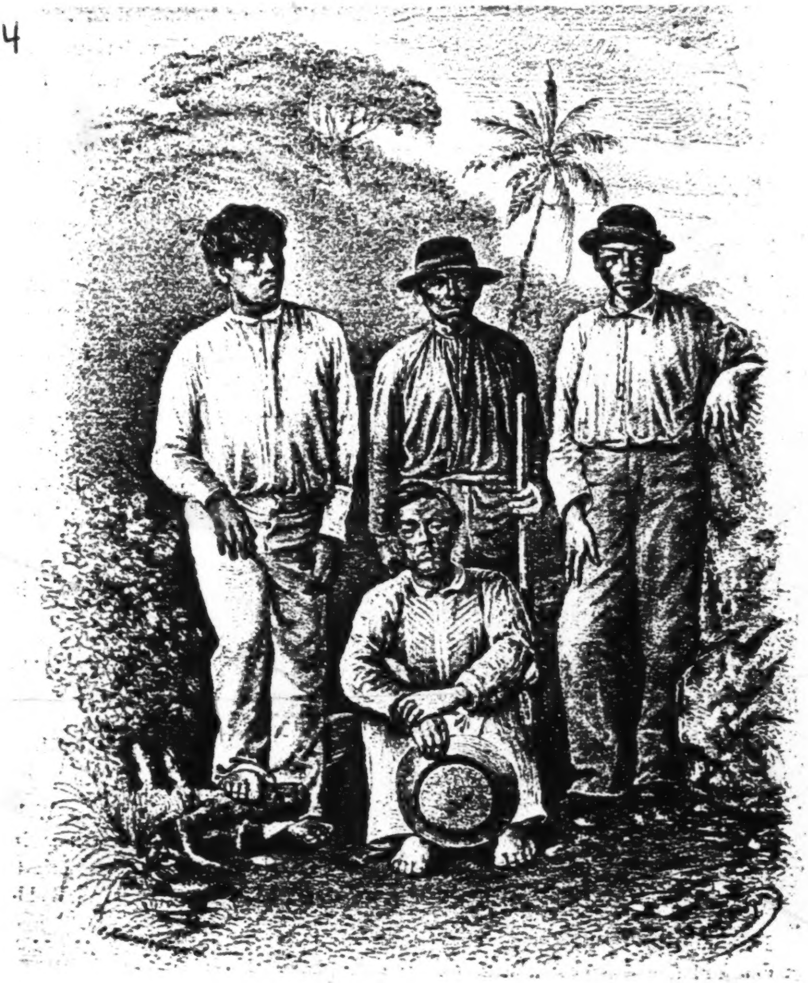
/129/ There was only one way out, or the expedition was lost: to take the initiative and, before Tupy gave an order, energetically to take over the high command. /Illustration appears here./

The men fell in. Tupy, in a poncho, smoking a cigarette, not suspecting the coup, stationed himself in front of the right wing. We stood silently to one side. Castro did not speak badly, "it is impossible to move on with Tupy, who used up all the

/129 cont./

ooo money; it would be a /130/ shame to return home without having accomplished anything. We would rather perish with two or three in the sertão than make ourselves ridiculous before the entire country. Anyone who would like to go back is

114



Our four "Kameraden."
Antonio. Valentin. Pedro.
Daniel.

ooo free to do so." Then Tupy: We had told him that we no longer had any confidence in him, the commander, therefore -- he

/130 cont./

seemed to want to continue, we also no longer had any confidence in the men -- but Castro interrupted him with decisiveness, not Tupy but he was in command here. A few brief words back and forth. "Dismissed!" cried Castro; "Attention!" cried Tupy. "Dismissed!" -- "Attention!" -- "Dismissed!" -- with bowed heads they turned slowly and broke ranks, like mourners at the grave after the last words of farewell by the pastor have died away. Only one hesitated and muttered to himself: "Captain Castro says this and Captain Tupy says that." "Then nobody wants to follow me?" Tupy broke out angrily. Silence. "No one?" Not one moved. Tupy had lost this game. "You have incited the men against me, I pronounce you under arrest in the name of the President." "If someone here were to be arrested," replied Castro, "it would be you, caught red-handed."

The awkward scene was at an end; Tupy was given a receipt for the 40 milreis, and at 9:30 he swung himself into the saddle and trotted off silently, without having seen the Paranatinga.

In August he arrived back in Cuyabá with the soldiers who had been sent back.

We decided to send Martim as courier to the Residence. He received from us the following report to the Baron:

Village of the Bakaïrí on the Paranatinga, 3 July 1884.

Ill^{mo} e Exc^{mo} S^{or} Barão!

Before we cut the final link with the rest of the civilized world, we wish to ask Your Excellency and Her Excellency Señora Baronesa to hold us in kind remembrance; we, for our part, sincerely hope that Your Excellencies may not cease to enjoy untroubled happiness and well-being.

It was a lamentable trick of fate that this farewell should be accompanied by the misfortunes of the last few days. But, frankly speaking, we are now obliged to view the conduct of our traveling companion in a still more unfavorable light than in our previous letter of 20 June, a copy of which is enclosed, which Sergeant Povos lost in the forest while hunting pigs.

/130 cont./

000 Captain Castro will report to Your Excellency the specific details of the disagreeable scenes that we had with Captain Tupy after his arrival. It will be superfluous for us seriously to protest against being accompanied by a man whom we, without hesitation, declare to be absolutely unreliable and quite incapable of understanding the important tasks of such an expedition. /131/ Captain Tupy expressed himself to the effect that it was all the same to him whether or not we had confidence in him; he had the courage to make the whole enterprise dependent on himself by misusing Your Excellency's order which gave him command of the men. Your Excellency entrusted this post to the respected officer, not to the guilty man who arrives here with 40 milreis and is ready to lead 37 persons into the sertão without being able to pay for the supplies for one week. He said that he counted on our private means.

It should be noted that in Cuyabá he borrowed the small sum of 50 milreis from us and the following day, after receiving the ration monies for the soldiers, was in a position to cover about 600 milreis of gambling debts.

A fortunate coincidence has saved us before our plans were thwarted; now, however, with a commander whom we trust implicitly, and with a smaller, but truly choice body of men, we are commencing the journey in the firm hope of success.

Deus guarde a V. Exc.

Virtue triumphed. Let us bless the iron-goods ox and forgive the miserable sergeant who let it run away.

122 In order to occupy the men, the crossing was begun immediately. The liveliest activity everywhere; the fazendeiro came with the remainder of the delivery; in the aldeament work continued even during the night; the maize pestle pounded and the sugar press squeaked incessantly.

The lack of farinha is made up for with rice; there are beans in abundance, we can confidently face the future. The tobacco situation is serious, since the fazenda was unable to spare any. We have a few gold pieces left, not many.

/131 cont./

122 At night we write busily: two benches serve as tables; for
[534] sitting, knapsack and hammock. Outside the frogs are croaking;
the Bakaïrí João, whom we call the minnesinger, is improvising
on his violin; he cannot be parted from it and even takes it along
to bathe. Thus, for the time being, the last night under a roof.

[133] 5 July. It was late afternoon before the staff crossed over.
The river was about 150 meters wide. On either side is a barranca
[501] about five meters high. The long bark canoes give a confidence-
inspiring impression. We shall have to become accustomed to
[123] them. Antiono already feels completely at home with us; he has
fallen in love with a mouth organ that I gave him.

[136] 6 July. The river sent up mists in the early morning. Pedro caught a big *pirahyba* (*Bagrus reticulatus*). He is parading around in a soldier's coat, under which, and, to be sure, over his trousers, he is wearing an old flannel shirt of mine. Our ladies would take him for a curly-haired Neapolitan boy with a gentle, melancholy disposition, and yet the youth is only interested /132/ in killing everything that creeps and flies, and in between times in sucking sugar cane.

123 First Caetano came, in order to have breakfast with us once
more. A number of women followed, brought us more *beijús*,
and squatted to one side, the two Carlottas combing their long
hair. The over-jackets had already disappeared on the second day.
122 Luis appeared last of all, when all the canoes were already at
our shore; he went as far as the last sandstone slab, took off his
clothes, and tried to wade across naked. But he was afraid and
stood irresolute. "Well, come along," cried Felipe's wife.
The minnesinger finally went after him. /Illustration appears
here./

At ten o'clock we set out; for a long time the laughing and shouting of the women sounded behind us.

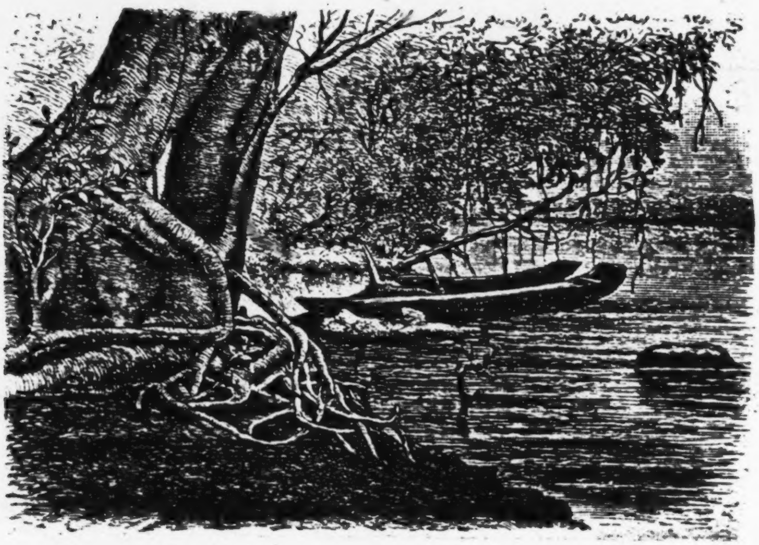
132 I am supplying the missing meteorological data for the stay in Corrego fundo and the Bakaïrí village:

/132 cont./

132 28 June. (Corrego fundo.) 4:00 P.M.: I 735.0, II 722.8, dry. 30.7, ground warming max. 41.2.
9:00 P.M.: dry. 16.4, wet. 13.1, clear, light wind.

29 June. 7:00 A.M.: dry. 12.6, wet. 11.5, clear, calm. Ground min. 14.1 (since 6:45 P.M., depth 50 centimeters).
10:00 A.M.: I 738.0, II 726.6.
2:45 P.M.: dry. 32.0, wet. 17.6, cum. 1. Since 10:00 /133/ NNW to 5, ground 24.0 (since 10:00, depth 60 centimeters), radiation surface max. 46.0.

501



132

Bark canoes on the Paranatinga.

4:20 P.M.: I 736.0, II 724.0.
9:10 P.M.: dry. 17.6, wet. 14.2, clear, calm.

30 June. 7:00 A.M.: dry. 12.2, wet. 11.7, clear, calm, radiation min. 14.8.
10:15 A.M.: I 738.0, II 726.2.
2:10 P.M.: dry. 31.2, wet. 18.4, cum. s. 4. Since 11:00 gusts from N. Radiation max. 47.8.

/132 cont./

132 4:00 P.M.: I 736.0, II 724.0.
10:30 P.M.: dry. 17.0, wet. 14.0, clear, calm.

2 July. (Bakaïrí village.) 10:00 A.M.: I 739.0, II 729.0, dry. 29.0.
2:10 P.M.: dry. 30.8, wet. 18.3, clear, N gusts to 4.
4:20 P.M.: I 737.8, II 729.0, dry. 30.0, hypsom. 98.660.
9:00 P.M.: dry. 18.2, wet. 14.7, clear, calm.

3 July. 7:20 A.M.: dry. 13.8, wet. 13.0, clear, calm.
2:00 P.M.: dry. 31.1, wet. 18.3, clear. Since 10:00 N.
10:15 A.M.: I 738.6, II 728.6, dry. 29.0.
4:00 P.M.: I 737.0, II 726.4.
9:00 P.M.: dry. 17.6, wet. 15.4, clear, calm.

4 July. 7:00 A.M.: dry. 13.4, wet. 12.6, clear, calm.
10:00 A.M.: I 737.6, II 728.0.
2:30 P.M.: dry. 31.0, wet. 17.6, NE cum. 1, E 1-2, forenoon N wind.
4:00 P.M.: I 735.2, II 724.8. -- 5:00 dry. 28.5. Hypsom. 98.605.

5 July. 7:00 A.M.: dry. 13.1, wet. 12.3, clear, calm.
10:00 A.M.: I 737.4, II 727.8, dry. 24.4.
2:00 P.M.: dry. 30.2, wet. 16.4, clear N. 2, forenoon to 4.
5:00 P.M.: I 736.0, II 725.6, dry. 29.0.

6 July. (Right bank of the Paranatinga.) 6:45 A.M.: I 737.0, II, 728.2, dry. 11.5.

occ

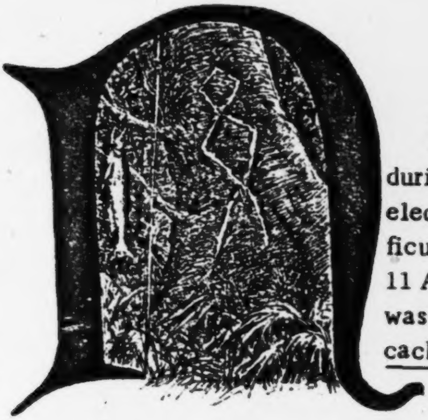
/Chapters 9 and 10, pp. 134-156, are omitted in the translation./

Eleventh Chapter

000

The Wild Bakaïrí. The Kustenaú /Custenau/.

122
133



After all kinds of troubles during the morning, we traveled for a stretch without difficulties on the afternoon of 11 August, and again there was heard the rumble of the cachoeira /cataract; see the glossary, p. 170 /, which by this time had become positively gruesome for us all. To our joyous amazement we found [487] an Indian canoe on the left shore. Below a beautiful waterfall poured forth on two ledges; poles and steps were set in it; it foamed and churned in a basin, only to form another level farther below.

122 For the moment, however, we have no eye for the salto; where are the Indians? We all gather, leave behind three men to guard the canoes, and push forward, gun in hand. -- The [137] [487] [532] ground is strewn with jatobá /see the glossary, p. 171 / fruits; a well-trod path leads inland. We pass by a tree, into the bark of which the outlines, one-half life-sized, of a man above and a woman below have been crudely carved.

241 Silently our column marches through the forest -- the narrow path stops -- a clearing. There is thick smoke and steam rising from the tree stumps that stand there like broken pillars, in between a tangle of trunks and boughs on the ground, everything in

/157 cont./
241 the process of being charred. The pillar of smoke that had
drawn our attention for several days is explained: the forest was
122 being cleared in order to lay out a planting. Eagerly scouting,
we climb up, and again we are wandering along the forest path.

/158/ "Beijú," somebody cries in a suppressed voice and
[262] triumphantly points to a few crumbs, which give us the prospect
of new provisions; "they have beijús," each one murmurs to the
man behind him.

[411] There -- a feather-decorated arrow leans against a tree
[824] -- the tube of ubá, the wood from which the Imperador /emperor/
[773] of the legend created the Bakaïrí. We become more serious,
and even the Negroes, who, when they are afraid, like to try to
give themselves courage by chattering march on silently. Now
and then small fires, alive or burned out. We have already been
[137] walking three-quarters of an hour. But see there, a new clear-
ing -- a charming grove of nut-bearing bacayuva palms -- a
few kernels of maize on the ground, again a bit of forest and:
"Casas -- houses," the first man cries.

361 Three houses of the form of a beehive become visible; in
342 the first hut, which blocks our path, the low door stands open;
in the dark we make out a few heads. A completely naked
609 Indian steps out, young, well built, closes the door, and comes
[291] toward us, in his hand a long arrow shaft without a point, which
he holds horizontally in front of him.

I instruct Antonio to call out a greeting to him in Bakaïrí.
"Kɣulino," cries Antonio almost breathless, and -- hail to the
antiguos -- the Indian answers in Bakaïrí. Eagerly he steps
up to Antonio, leans against him, and both embrace as they walk
on -- both talking at the same time, both trembling all over
with fear and excitement.

[302] A joyful feeling of release overcame us all, and when
Manoel, discovering that our dear savage wears a nicely shaved
tonsure, now finally recovers his speech and cries out, "Oh, why
that's a priest, the compadre is a parson," general laughter breaks
out, and everybody talks at once.

/158 cont./

342 We were led into the smallest of the three huts; there we
353 sat down on a long trunk lying on the floor. Two supporting
beams, adorned with a diadem of parrot feathers and wound at
the bottom with a belt of dry grass stalks, held up the straw roof.
Many elegantly worked arrows were sticking in the wall.

177 These Bakaïrí had never seen human beings of another color.
361 They said that there were a few more settlements downstream.
133 This was the last cachoeira, the one we passed here -- great
news -- and the river -- naturally, we were eager to learn this --
runs north, it is called Tamitatoala; after 12 days' journey there
comes another, larger one from the left, the Ronuro.

000 Thus all favorable circumstances seemed to converge and
the hardships of the trip were amply outweighed.

162 We could not endure it much longer in the hut; outside
/159/ others appeared, including two women -- one, whose
youth and beauty were long gone, busily tripping about with
291 tousled hair. A triangular, straw-yellow leaf fastened to a string,
which was slung around the hips and drawn through the perineum,
301 constituted her scanty clothing. Our friend who was doing the
honors wore around his waist three strings, on which were alternately
strung bits of stalks and black seeds, in each ear lobe two
coquettish yellow feathers, and above the ankles a tight band of
302 bast. His hair had a dark reddish sheen; it was cut in Russian
style around a bowl; the tonsure was as correct as in other well-known
cases where the discoverers of a tribe were misled by it into
believing that the heralds of Christianity must have been active
[142] here earlier. The type of physiognomy was without doubt in conformity
with the Bakaïrí.

609 Soon a second principal figure appeared on the scene: a
[142] medium-sized Indian with a fine hooked nose and heavily painted
[302] red, who was coming from hunting; he drew near uneasily in a
roundabout way, talking partly to himself and partly, parrying, to
us; we called him the professor because of his incredibly dignified
manner of examining every object most minutely, like a person
who knows a thing thoroughly, but cannot quite understand why
this or that does not fit.

/159 cont./

262 574 It contributed no little to the enhancement of the holiday mood that plenty of beijús, as well as puvas /see the glossary, p. 172/, brick-like pieces of dried mandioca pulp, and, above [272] all, mingaus /see the glossary, p. 171/ were served. Everyone was separately offered in large bowls three kinds: a whitish, thin, scarcely refreshing beaten paste of starch flour, another, yellow one, tasting of squash, and a third one, warm and pleasantly sweet, toward which everyone crowded in order to grant the palate this half forgotten quality of sensation.

609. Most delightful was the absolutely equal treatment that was given us and the soldiers. Chico, this African ape-man, even seemed to impress the little people particularly, and he, like all the others, leaning on his gun, accepted the homage with great dignity and drank in enormous draughts.

It cannot be said that the barbarians actually expressed great astonishment. In general they did not pay any attention to skin color and beard; true, they admired the clothing, the knives, the opera glass, but as children who are not experiencing this for the first time do with their presents at Christmas. A [152] demonstration shot filled them with terror; the women ran away, the men winced and, puzzled, joined in the laughter when they saw our gaiety. To avoid a repetition, however, they urgently begged "ȧla, ȧla -- it is enough." At the strange /160/ appearance of our dogs the professor was so frightened that he manifested the best intention of shooting them dead.

12 August.

437 439 The Bakaïrí paid us a return visit with wife and child. They were heavily laden with beijús. Soon an enthusiastic barter with the soldiers was in progress; the latter bartered for arrows or feathers and puvas in exchange for buttons and worn articles of clothing. The buttons, which could be strung on the belt-string, were highly prized. The guests, however, especially preferred [554] knives, plates, and spoons. The tribal sorceress ran about busily; in vain she speculated on a cooking pot, which she excitedly examined from all sides; but she won a spoon, a tin plate, and

/160 cont./

437 439 [554] carried each piece that she captured to a secret repository lying back off the road, immediately most hurriedly hastening forth for new deeds.

609 At noon Wilhelm and I went to the aldea;[1] Antonio accompanied us, but, suspicious of his fellow tribesmen, he could not make up his mind to stay with them during the night and returned to the river in the evening.

122 We set up housekeeping in the festival hut, and, alone with the charming little people, we felt indescribably content. When toward evening the mosquitoes started to annoy us, we took a walk to the roca.[2] Greedily we looked about for the "frutas de [137] lobo," apple-round fruits which were present in numbers on gray-green shrubs, but unfortunately not ripe; the Bakaïrí boys are no different from ours. A magnificent estate; the horizon was bordered by a dark park, behind which the sun was setting in 291 reddish orange. We met Pauhaga, as our apostle of peace is 177 called, and his relatives on the plaza between the three huts, trying on clothes in great embarrassment. They urgently needed our help; not only did they put the trousers on in reverse and upside down over the legs, but they also tried to draw them up over their arms and wanted to stick their legs into a shirt. Putting on a coat alone was an impossible thing. They were unaware of the most obvious offenses against the elements of propriety. A safety pin was hugely admired, but most of all a pair of scissors with which 412 one could so conveniently cut one's nails. Their tool, the stone ax -- a ground stone is wedged into a wooden handle -- with which they fell trees and make posts, deserves our appreciation no less, from the standpoint of how much can be accomplished with the simplest means, even though in the unspoken accompanying thought that we ourselves /161/ might have to go back to this [411] [231] [276] [237] stage there is a slight admixture of horror. They have no spears, no bananas, no dogs, and tobacco is nowhere to be found. Bones, teeth, shells must serve them as tools, along with the stone ax.

/Illustration appears here./

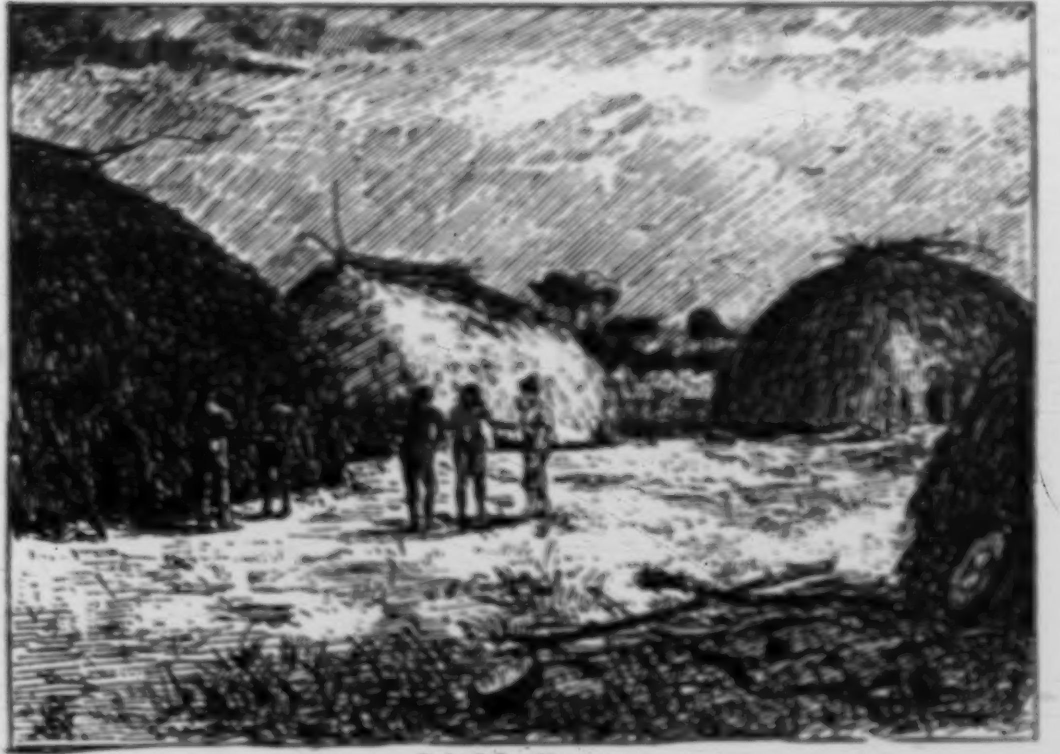
[1] [i.e. village -- Analyst]

[2] [i.e. Cultivated field -- Analyst]

[Text continues on P. 40]

1: Steinen--39 R E-5 (1884)1886 SP7 Bacairi SP7

361
342



Bakairí village.

/161 cont./

123 They brought fire to us in the hut and withdrew after they had examined our candle closely. One or another, however, constantly came to have coat or trousers put on. One young man appeared and, pointing to his chest, complained, "tuck, tuck, tuck," about heart palpitations.

/162/ I gave him a powder, curious as to whether he would not reject it. After I reassured him a bit and patted him encouragingly on the shoulder, he drank the mixture slowly and fearfully, but drank it to the last drop. An unsuspecting little people. The procedure was described to new visitors, who listened with close attention; the little powder-paper was observantly looked over; but the curative power, which soon made its appearance, was apparently attributed to the knife with which I mixed the medicine. -- Wilhelm had Chinese fireworks with him; this suddenly went off in the yard and frightened them almost more than the shots. He secretly lighted a leftover little tube in the interior of the hut -- how it was possible is still a puzzle to me now -- but at the same instant the five persons present all started at the same time through the low door opening to the outside.

132 13 August. 7:00 A.M.: dry. 13.1, wet. 12.5.

123 Writing uncomfortable. Filling in from yesterday, I am
126 sitting outside on a dry beam that lies bare in the sand. It is still quiet. The professor has just carefully picked up the fireworks cases; he is standing in back of me and is looking admiringly at what I am doing. Scarcely a sound comes from the huts. A blue-
231 yellow arara on the roof has the floor; it pronounced the λ, on which I almost sprain my tongue, just as accurately and yet vaguely blurred as the natives. The tame pavão do rio clucks and gobbles in strange tones that seem to come from a music box; bored by the morning mood, a green parrot is sitting on a bare branch of
000 shrubbery. I hear with displeasure that someone is drinking in the house, mingau again?

/162 cont./

512 I did them an injustice; at half-past seven a procession of
seven comes around the corner in the fastest quickstep, one be-
hind the other, the tribal sorceress at their head, all loaded with
[482] mandioca roots. The old woman is carrying a bundle of them
loose on her head, and behind her runs a young woman with a
heavy back-basket; is it her husband who is following her? Like-
[854] wise bent under the load of a basket he walks forward, on his left
hip a straddling boy whom he clasps heedlessly, as though he had
hurriedly picked him up from the ground.

592 We visit the house of the professor. In the moderately light
[352] room one at first distinguishes only a number of vertical and
[252] horizontal posts, brown hammocks; the old woman and a younger
one are sitting on the floor most diligently scraping mandioca
with a shell, the naked legs buried in the parings.

[353] Two families have divided up in the space; the conjugal
chambers are characterized by the fact that two hammocks are
fastened, one above the other, to the same post. In the center
there is an empty circle, and round about, /163/ radially, the
"individual rooms" divided off, not by partitions, but merely by
[354] the posts. The upper vault is blackened by smoke. Three or
[251] four stones form the simple hearth. The flour is put into huge
[252] pot vessels (up to 77 centimeters in diameter); the beijús are
roasted on flat, rimless bowls. The clay is blackish brown, the
[323] vessels are made by hand by the women.

352 We sit on small, low benches; they are rectangular, slightly
concave, made out of dark-brown palm-wood, usually in octavo
form, and not a decimeter high.

412 The stone axes, which are sticking in the wall (the longest
[353] 24 centimeters), all have the same shape: a thick wooden cylinder,
[135] offset at the bottom by a thinner handle. The stone is supposedly
found farther downstream (1). /Illustration appears here./

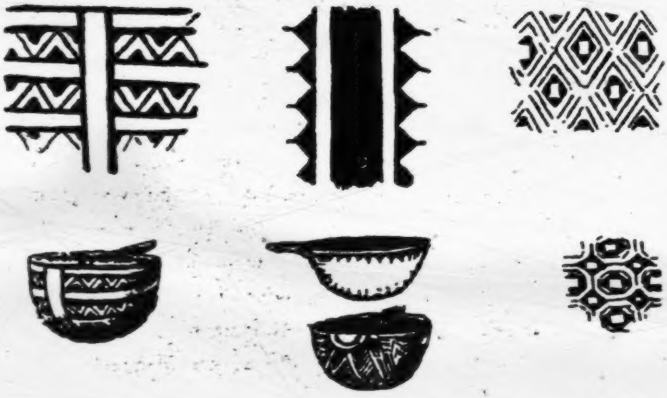
1. Herr Prof. Arzruni of Aachen was kind enough to examine the material carefully and has identified it as diabase, a rock made up of augite, plagioclase, mica, chlorite, and

/163 cont./

412 135 1. (cont.)
magnetite, in which are embedded individual crystals of olivine and quite a number of quartz granules.

415 Tall storage baskets of biconcave profile (one meter 40 centimeters long, 35 centimeters wide at the top), wound with brown bast bands and lined in the interior with maize 412 leaves, contain the flour and are very stout. The grating boards on which the mandioca is pulverized are about 115 centimeters long and 80 centimeters wide.

415 531



Gourd-vessel (drinking-vessel) designs of the Bakaïrí.

251 High up a great quantity of dusty corncobs.

532 A number of strange dolls, which hang down from the [353] vault on long strings, seem the most striking; they are [824] plaited out of maize leaves: turkey-sized birds, projecting wings made out of one leaf and circularly twisted legs with three toes; others are slender, human-like figures, /164/ a small head on top, broken up below into narrow frippery. In our house we found two lizards made of grass, whose four feet come together in a ring, so that one can put them on one's head.

/164 cont./

415 531 Countless gourd vessels /cuyen; see glossary, p. 170 / and calabashes, brownish-yellow, some of them painted black in designs not without taste.

411 In the lower roof-basket are stuck the arrows, averaging two meters long, and the bows, which almost reach a length of two and a half meters. The arrows, made of ubá, have simple wood or bone points; at the end of the shaft broad feathers are set spirally.

237 415 Feathers, even bunches of them and whole tail rosettes, are kept in mats placed together portfolio-like; spindles, pigment, bones, root pieces, shells, and the like are kept in small baskets and nets. On the cords of the hammocks are found as
412 [284] decoration a couple of feathers or shells and -- the comb. This toilet article consists of small, narrow sticks placed next to one another and held together by two cross-sticks of bamboo by means of a plaiting of cotton threads; the hard sticks project beyond the lower cross-stick as the teeth of the comb.

286 The hammocks are (one can hardly say woven, but rather knotted. Two posts stand in the ground; they are wound with a skein of cotton in the way that our women wind knitting wool on a chair; through the horizontal, parallel threads, vertical threads are drawn at four-centimeter intervals with guide sticks and knotted; the parts of the skein which lie close to the post and are not knotted (the entire bundle of horizontal threads pressed together) form the loop that receives the hammock ropes.

285 A plaited matting above the door and sieves of alternating black and light straw are worked with a natural artistic sense. The fire is fanned with a triangular piece of matting.

302 The hair of the women, cut unevenly and longest behind the ears, hangs down to the shoulders; the forehead is almost completely covered. A young woman had the latter painted with thick red color during the visit on the river. No ornaments. Only
301 the old woman wears a string over her left shoulder, which goes under her right arm; three trouser buttons, which she cut off from us and the soldiers with her own hands, are strung on it.

/164 cont./

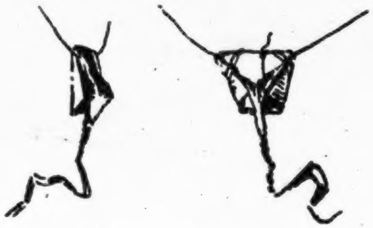
287 The triangular garment of the women, a folded piece of
291 bark bast, supposedly from the schischá tree, has a base of four
centimeters and a height of one to one and a half centimeters.

A girl about ten years old is still completely naked.

302 The nasal septum of the men is not pierced; the beard hair,
[304] /165/ if a natural tendency for it is present, as well as all the hair
(among the women, too) with the exception of the head hair, the
eyebrows, and eyelashes, is carefully removed.

224 Around 10:00 in the forenoon Clauss came with Antonio; a
[622] few men also arrived from hunting, among them the chief, an
older gentleman with an anxiously serious official face and a
162 fat little belly. We count ten men, seven women, five boys,
four girls.

291



Clothing of the Bakaïrí women.

372 Pauhaga showed us how they make fire. They take two long, thin sticks of the same dry wood; into one a notch is scraped; while one man now holds this in position on the ground with two small sticks, a second man twirls the other stick rapidly between both hands in the notch. The dust that is rubbed loose glimmers.

126 We did some bartering; I measured a few men. They
patiently allowed it to be done.

157 These "wild" Bakaïrí are alert, teachable, and certainly
very good-natured. They do not steal, although we are carrying
[273] treasures with us. They have no intoxicating drink; they refuse
[276] tobacco. On the second day, together with their wives, they visit
609 us in our camp -- the "docile ones" on the Rio-novo, on the other
hand, preferred to sleep with those in the bush as long as we were in
the aldea. On the first evening a savage drinks a medicine that I

/165 cont./

609 mix for him -- whereas the boy of a Brazilian colonist, to whom I was called in Rosario, leaped out of bed and fled from me into the forest.

186
823 The old sibyl joined us this evening on the open plaza. She pointed to the west, "Bakaïrí!"; to the south, "Bakaïrí!"; to the north and east likewise "Bakaïrí!"' and finally, describing a circle in the air, she summed up with proud satisfaction, "Bakaïrí!" In translation: "All this is subject to me, admit that I am fortunate."

132 14 Aug. 6:00 A.M.: dry. 11.7, wet. 10.6.
2:00 P.M.: dry. 34.9, wet. 20.0, clear, NE 1.
4:05 P.M.: I 740.8, II 730.0, dry. 34.0, hypsom. 98.825.
9:00 P.M.: dry. 18.0, wet. 17.0.

126 /166/ I was fortunately able to measure three women. [124] [532] Antonio is very useless as an interpreter and causes more difficulties than the harmless people themselves. I also traded for a few maize-straw dolls; judging from the ease with which the transaction was made, there seemed to be no higher or in any sense a religious meaning attached to them.

592 We spent some time in Pauhaga's, or rather Chief Caváco's house; it differed in nothing essential from that of the professor; there were no straw dolls.

137 We found *inhame* (Dioscorea, yams), which we greeted 252 with joy. -- The fish are grilled on just such racks as we came across on the Batovy; they are exposed to the fire until they are encased in a thick charcoal crust; capybara leg, which tasted like fat fish, and monkey steak were also charred on the outside in this fashion. The crisp charcoal gives the insipid-tasting meat, which is not salted, an -- *faute de mieux* -- improved flavor. The [263] Bakaïrí are also familiar with a very medicinal tasting salt made from tree ashes, which, however, they do not seem to use in the preparation of food.

609
431 The soldiers, who were paying their farewell visit, were given generous quantities of *beijús*, *puvás*, and *polvilho* /manioc 252 flour; see the glossary, p.172 / as presents. The grated and pounded mandioca is pressed through mats; the pulp is put into

/*166 cont.*/
252 brick shape -- *puvas*, used for *mingau*. They boil the strained
liquid in large pots, whereby the finest flour is deposited --
polvilho; this makes the best *beijús*.

501 Back in the afternoon. Four canoes were acquired with an
[437] ax, shirt, and trousers. We are not in good shape, in spite of all
that. Quintilian's canoe burst when it was hauled down. The
[531] Bakaïrí canoes differ from ours only in their more careful workmanship; one of them is painted with black rings on the outside of
the longitudinal sides. The oars, the size of a walking stick, have
a crook-shaped handle, shaft, and a long lance-shaped blade,
which is slightly hollowed out like a shovel.

133 The height of the two uppermost levels of the *salto* amounts
to four meters; two meters more may be figured for the falls
[226] below. Baskets for catching fish hang on ropes, which, in turn,
are held by stakes standing in the middle of the whirlpool.

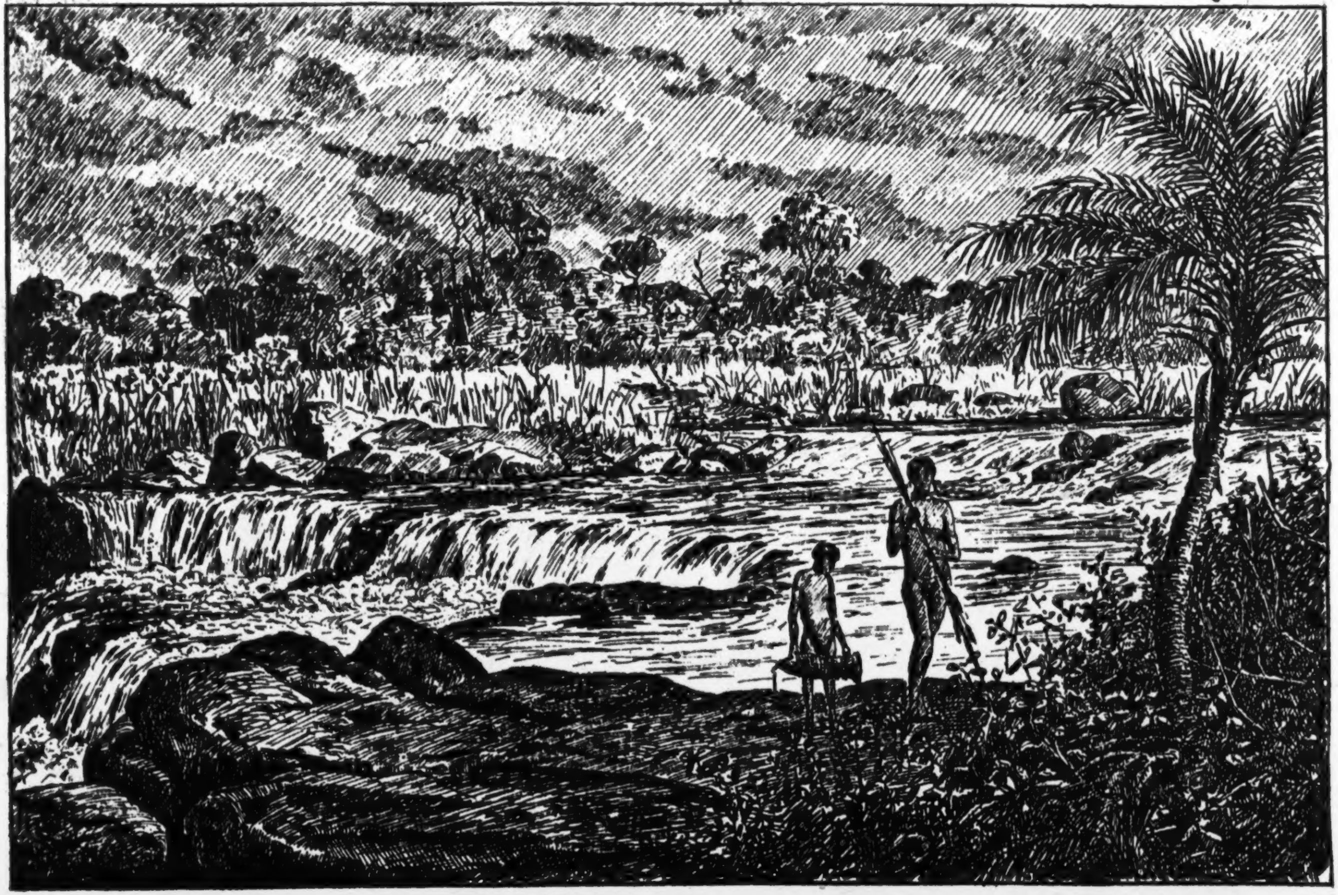
We call this waterfall the Salto da Alegria. Our happiness
136 is only slightly marred by a swarm of bees and wasps; among the
latter, the kind that sting very painfully. -- The transport of the
122 canoes, for which there is a route, is completed. /Illustration
appears here./

/*167*/
132 15 Aug. φ 13° 11'.7, λ 5'.7, km. 6.41, total 130.85.
122 7:00 A.M.: dry. 11.8, wet. 9.9, clear, calm.

000 We have only nine canoes; one is very battered. Castro
and I separated, he is traveling with Manoel, I with Compadre
Valentin. Off about 9:30 A.M.; immediately an accident
happened. At a small rapids Wilhelm's boat capsized, and the
foolish Negro Chico behaved as clumsily as possible. With the
knapsack and the suitcase in his hands, he stood in the middle
of the water, which was flowing over the baggage as though over a
mill wheel, as bewildered as a porter in a railroad station who has
lost sight of his stranger. He almost drowned, but was luckily
pulled out by Clementino. We dried out on both shores. Delay
until 1:00 in the afternoon.

[Text continues on P. 48--Analyst]

Salto da Alegria.



133
137
226
291

1: Steinen--47 D,E-5 (1884) 1886 SP7 Bacairi SP7

/167 cont./

133 Instead of the cachoeiras, the simple rapids now cause us worries. With effort Antonio saved his canoe from capsizing; he escaped with a load of water.

226 We pass a canal three-fourths of a meter wide, which leads through a meadow to a lagoon. There, when the water is higher, the Bakaïrí seize the fish passing through the canal. They are not familiar with hooks and catch the fish either in traps or kill them with arrows.

137 000 Attractive park landscape. Many tree skeletons in the water. Width 35-45 meters. We were merrily rowing along and already thinking of picking out an attractive campsite when necessity chose one for us. Wilhelm's canoe with Israel and Chico was shipwrecked a second time, but, to be sure, at a less dangerous spot, after the rapids had already been passed. Everything disappeared in an instant in the waves. Poor Israel, who could not swim, held on to a tree branch jutting up from the bottom; the canoe was quickly righted, and three men safely dragged to shore the unlucky one who, on account of his bitter-sweet expressions and at the same time irresolute behavior, had to put up with general laughter on top of everything. Valentin caught the tripod of the theodolite, and everybody swam, dived, and paddled with the current; little by little the entire cargo was brought to light, with the exception of the bundle made up of Wilhelm's poncho, blanket, and hammock. All searching remained unsuccessful.

226 The Bakaïrí have set up for themselves here a natural fish treasury; on the edge of the river bed, boulders are placed loosely beside one another in a circle; the water flows in and out through two larger openings. -- We bring two canoes in, which are to be made flexible and tomorrow bent into shape.

/168/

122 16 Aug. φ 13° 7' .6, λ 5' .9, km. 10.90, total 141.75.
132 7:00 A.M.: dry. 11.1.
10:00 A.M.: I 742.2, II 733.6, dry. 24.7.
5:40 P.M.: I 741.0, II 732.8, dry. 24.9, water 25.0.

/168 cont./

126 During the night there was heavy dew; in the forenoon we dried Wilhelm's things; it is a pity the way the drawings look, the sheets are stuck together and bent. How could we have brought photographic chemicals through here?

136 At 1:00 in the afternoon slowly off. Several times a sandy shore 20 meters wide; masaricos, small black-white, red-legged shore-birds. Numerous traces of the tracajá turtle; the people poke in the sand with an arrow or generally simply follow the tracks of the tracajá and with their hands dig up the shallow pit that shows the impression of their bodies. In one nest there are 17 eggs, in another 15; the egg is white and gradually shades to gray; 4.9 centimeters long, 3.2 centimeters wide. Temperature of the sand 57°.4. The verdict about the empty nests, merely in passing by, is often: "Here the lizard has fed."

It is wondrously summer-like: current, sun, charming leafy shores, yellow butterflies, and no mosquitoes or wasps. Many novatos. Endless meanderings; we covered about two legoas.

Valentin caught a large pintado fish; see the glossary, p. 171/; Satyr was almost pulled out of the canoe by a pirahyba that was supposedly as long as he was. Loud buzzing and chirping in the night air. The sabiá was singing.

122 17 Aug. φ 13° 7'.3, λ 6'.1, km. 0.57, total 142.32.
132 6:35 A.M.: dry. 11.3, water 23.5.
7:30 P.M.: II 732.0, dry. 21.0.

Shivering I awoke during the night and believed that I had
[361] fever. It was the cold. Very soon we arrived in the harbor of the
second village.

227 A fisherman's hut lies at the entrance of the forest; here are
baskets shaped somewhat like an elongated spiked helmet, into
which, from the inner rim, a small collecting funnel with a narrow
487 opening leads inside. The path stretches inland one legoa and is
very similar to the one from the first village.

574 After a few steps we were received by two good acquaintances from Aldea I, who had gone overland to announce us to their fellows. One of them in blue trousers and red striped shirt, the

/168 cont./

574 other, the professor, naked, but, along with bow and arrow, one of our mirrors in his hand. We were undoubtedly well recommended.

532 Shortly before the exit from the woods we came across a wonderful display of about a dozen animal figures along one side of the path, /169/ probably the remains from a festival. They were made of leaves and straw, mostly quadrupeds with long, thin bodies, consisting of practically nothing but spinal column and long legs; the tallest ones reached to our hips. Something that was evidently supposed to be a monkey was climbing up a pole. A human figure was incised in a tree, with roguish use of a depression present in the bark. Such is the beginning of art in the primeval forest.

361 [241] After we had passed a roça and low shrub planting, we saw four huts, two large ones and two small ones, lying correspondingly opposite each other. 574 [576] The nobility was assembled on the plaza; a friendly "am(b)á" (that is you) with raised hand welcomed each one. Then, one after the other, we were grasped [345] at the wrists by our hosts, mostly by two at the same time, and led before the festival hut, where beam and stool were ready. Here we sat is long rows with our guns, and immediately [123] the serving of mingau began. Then we did our tricks, cut nails, let them look through the opera glasses, lighted a match with fire steel, etc. The professor beamed; he was reaping honor with us.

[301] [624] A sturdy young man, a diadem of stiff jaguar skin over his forehead, seemed to be acting as herald. He poured busily, screamed louder than the others, and grasped everything most quickly. I had the feeling that we were traveling circus artists and were being informally received and treated in a club. One 302 531 of the younger sportsmen had had his body painted with black squares, which were joined at the edges with short lines. The drawing on the upper thigh of another -- a black wavy line and in the depressions of it black dots -- definitely resembled the skin marking of a fish, the pintado.

/169 cont./

126 I acquired cheaply some belt strings of round stone disks with
[301] the diameter of a thick pencil, as well as a necklace of jaguar claws, by hooking the fish hook, as an ornament, into the ear lobes of these people, who do not know how to appreciate it as a means of catching fish.

622 The chief was striking because of his stupid face and a big nose; he treated us with aristocratic indolence and indifference. --
301 Several wore two yellow feathers in each ear; these were stuck
237 in a little bunch of red feathers that protruded from a small husk. The most beautiful head-ornament, however, was a simple row of yellow feathers up to 12 centimeters long, in the center of which towered a long arara feather.

562 Stealthily a few women appeared. There was an old woman
[554] here, too, who /170/ kept the tribe in order; she had curly hair.
[302] One woman, who had a boy astride her right hip, was painted all over her body with a disgusting yellow pigment.

342 The two large huts were round, the two small ones ellipti-
345 cally long, resembling scales. In one of them, the festival hut,
353 we discovered strange things. Between the supporting beams, on cross-poles, hung a great number of the most diverse colorful
292 headpieces. They all had a straw frame for fitting them on the
532 head. The colors were white, black, red, and orange, all applied crudely. There were open cylinders of bast of the consistency of cardboard, red, set with black squares; two large gourd /illustration appears here/ vessels, one with small yellow feathers pasted over it, the other with small blue feathers, and smaller ones painted with red and white areas; on the edge *buriti* fibers one meter long hung down like a woman's hair; a stuffed hide of a little fox, likewise an otter, both with a straw frame for putting them on. Two black and white sword-like pieces of wood -- representing rattlesnakes, according to Antonio. A stiff frame of stalks, in which sat little swallows, with cotton stuffed in between everywhere. The birds, perfectly recognizable in shape, white, head and back of neck black, a few with yellow belly. A larger bird, painted red and black, was looking out of one of the cylinders (1).

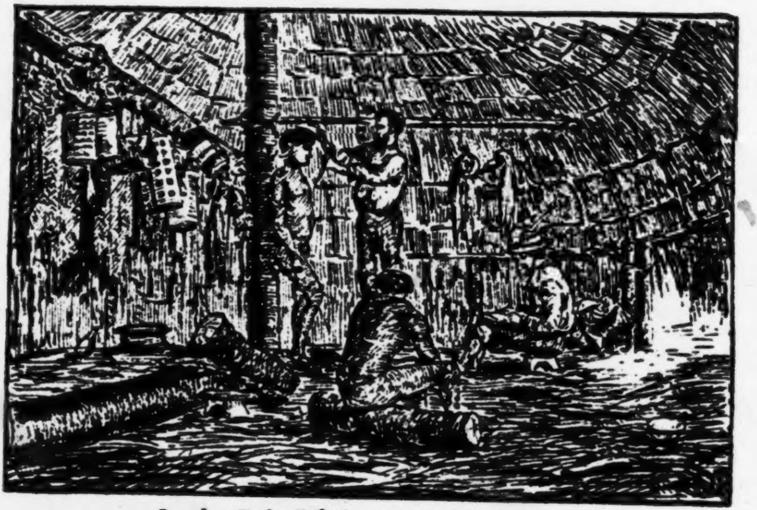
---

1. Cf. the first ethnological plate /see pp. 160-162/.

/170 cont./

291 Besides these products of the most primitive carving art,
/171/ the most interesting article was: a burití shirt -- "the"
shirt of the upper Schingú -- which proved the invention of
[286] clothing even among the Bakaïrí. The fibers were knotted
in meshes, following the method for the hammock; the
doublet was wide at the neck in order to be stepped into; it
had short sleeves and trousers, from the bottom edge of which
long fibers hung down. Many simple, meter-long burití-fiber
372 hangings seemed apron-like. Two triangular fire-fans had
237 small downy feathers pasted on them. Hard, open shells,
535
535 the size of half-walnuts, were gathered into a rattling bundle
534 that is tied around the ankles for dancing. Another rattle
instrument was a dried gourd shell, which contained seeds,
impaled on a stick (1).

345
352
353



In the Bakaïrí festival-hut.

---

[171] 1. Hans Stadl (1556) tells of the "Tuppin Inbas": "They believe in a thing that grows like a gourd, is as large as a half-measure scoop. It is hollow inside; they stick a little stick through it, cut a little hole in it, like a mouth, and put little stones in it,

/171 cont./

534 171 1. (cont.)
so that it rattles. They rattle with it when they sing and dance, and call it tammaraka." The soothsayer lets the rattle speak "and just a word so that one cannot really perceive whether the rattle is doing it or whether he is doing it. And the other people think that the rattle is doing it... but when I saw the fraud, I went out of the hut; I thought, what a poor, deluded people that is."

361 The aldea was otherwise similar to the first in everything. All around puva racks, cotton, spear grass, fruta de lobo, and
162 nearby a brook running over white sand. We counted 18 men, 17 women, 7 children; it is possible, however, that one or another has been counted twice; again the small number of children is very striking. Toward evening we returned to the river; I had done some good bartering.

122 18 Aug, φ 12° 59'.9, λ 7'.7, km. 22.10, total 164.42.
[132] 7:30 A.M.: dry. 14.0, water 22.7.
5:35 P.M.: I 742.8, II 733.4, dry. 25.0.

From the wool /Wolle," wool, down, hair, cotton"/ obtained in the village fish lines were twisted. During the night
[136] five pirararas /see the glossary, p. 172/ and nine piranhas were caught. The former has the bad habit, when it is hauled on land, of emitting a farewell sound, which is audible far and wide, with the part that leaves the water last. It tastes fatty; the broth is somewhat strong; it is also supposed to produce ulcers. -- The
[482] professor went home again; besides arrow, bow, and the treasured mirror, he carried his hammock on his back in a net held by a forehead band: this is the way the Bakaïrí goes traveling. -- A young, handsome chap accompanies us to the next village. He
[291] wears a red-black flannel shirt and around his head a green cloth with the Brazilian coat of arms. At the campsite he removes this clothing.

/171 cont./

122 19 Aug. φ 12° 53'.0, λ 12'.4, km. 31.03, total 195.45.
132 6:35 A.M.: dry. 15.0, water 24.3.
5:43 P.M.: I 742.2, dry. 26.1, water 26.0.
9:30 P.M.: I 742.8, dry. 21.1.

137 /172/ The river landscape changes its physiognomy somewhat. Shrubs and light-green, fine-leaved bushes, which form tall bowers or rounded, dense masses, occupy the foreground. Willow-like trees often stand as though planted, with delicate, slender trunks. We have not exactly come out of the forest river into a meadow river, but the low-plain character predominates. The sand barranca is steep. Easterly direction of the river.

122 20 Aug. φ 12° 51'.1 λ 12'.8, km. 6.27, total 201.72.
132 7:00 A.M.: dry. 19.3, water 25.1, at night 2-3:00 thunderstorm in NW.

Today the sky is covered with strato-cumulus and the air is showery damp.

133 At an early hour we reached a branch stream 20 meters wide, emptying in quietly from the right. Finally a tributary.

361 The third aldea, located on the left bank, is not quite two
[342] kilometers from the Batovy. There are three huts, lower, smaller, and less conical than previously. We three again install ourselves
122 for a night among the good people, and even Antonio, who has given up his mistrust, sleeps along with us.

364 As agreeable as this "little village" is, it must be called
345 the dirtiest of the three. The floor of the festival hut is covered with dry grass and refuse of all kinds; the sun shines through the roof, so that inside we are able to light our pipe with the burning-
[532] glass. It is obviously still unfinished and new; besides a few arrows and several rattles, flat wooden fish are stuck on the walls as the products of local artistic activity.

162 Census: 13 men, 12 women and -- the most favorable proportion so far -- 19 children. Among them there are a man and a woman of another tribe whom we are to meet farther
142 downstream, the Kustenaũ /Custenau/. In type I am unable to see any essential differences; in fact, the more Bakaïrí we meet, the more uncertain I am in abstracting the common features.

/172 cont./
000 the more uncertain I am in abstracting the common features. The
171 Kustenaú has his foot and half of his lower thigh painted red, like
302 stockings; the upper thighs are covered with a sooty black, in
which, however, arched stripes are left blank. On his back he
has two red stripes, and in addition black arm-bands. Numerous
scratches, which are made with the tooth of the peixe-cachorro
302 (dogfish). The Bakaïrí, too, are painted more than usual with
[531] red; one has a black stripe on either side from eye to ear; another
has painted himself black over the middle of his forehead, nose,
lips, and chin, and bright brick-red on the sides of the forehead
and the face. Among some, the hair, too, is saturated with the
301 red oil. Below the knees are bands of /Illustration appears here/
/173/ buritĩ straw; a skein of cotton, colored a dirty reddish
brown, is tied around the waist. Some have strings or bands of cotton
wound over the ankles or under the knees, around the legs, or
around the upper arms. There is no uniformity anywhere.

302 The tonsure is shaved with a bent piece of spear grass. Its
413 diameter is seven centimeters.

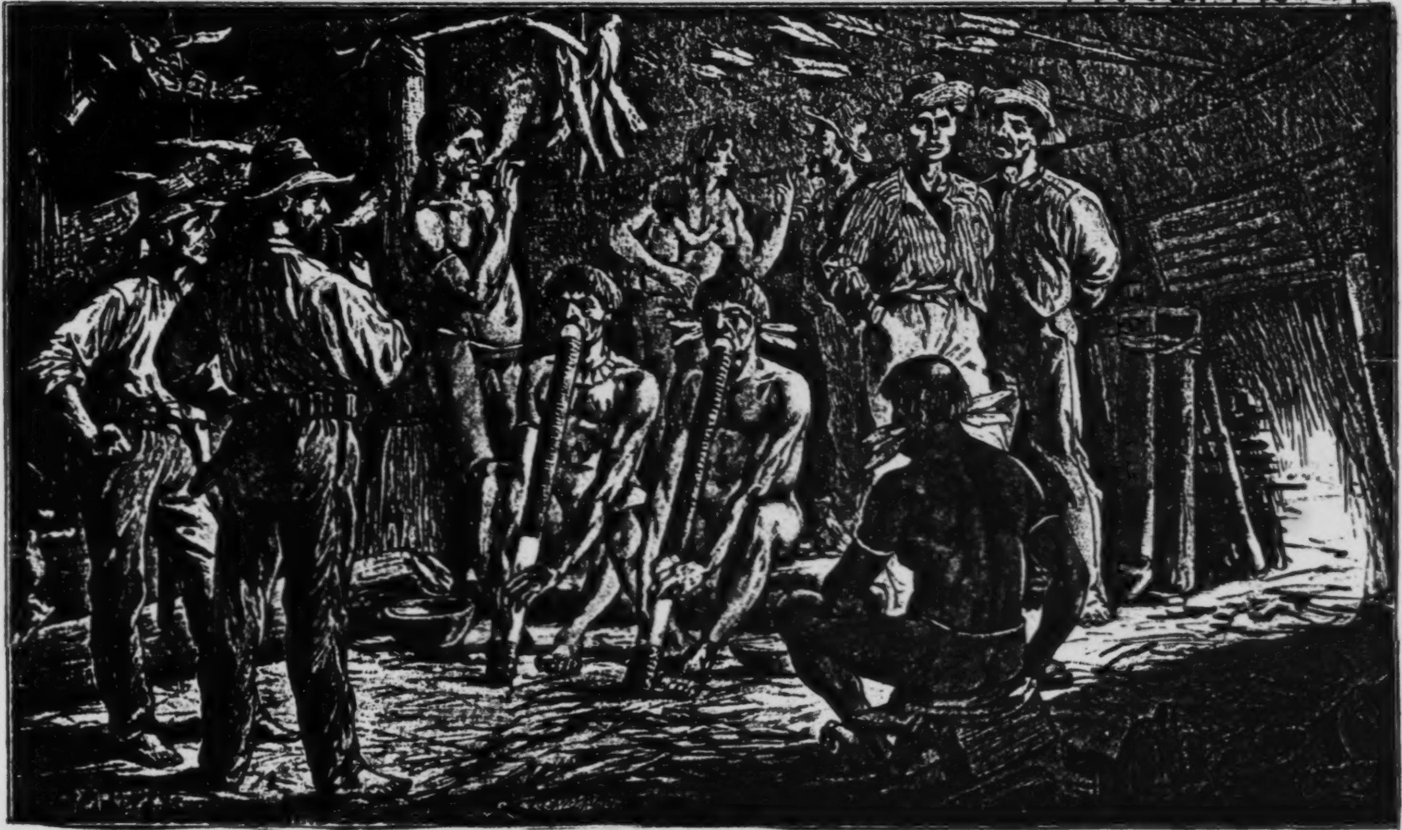
177 To our surprise we also found an iron chisel tip and on a
child a little string of blue beads. We could not find out definitely
how these had found their way here; I interpreted their descrip-
[721] tion and Antonio's unclear account to mean that they had been
brought back from a tribe on the lower Paranatinga whom the
grandfather had visited on a raiding expedition.

276 Even in Aldea II the men had become happily excited by the discovery of tobacco seed; smoking was also done here. The leaves were so dry that they could be rubbed almost to powder; they were rolled into cigarettes about two decimeters long, and the fresh green leaf of an unknown tree was split lengthwise and used as the wrapping. This wrapper burned with a pleasant, balsam odor. The smoke was inhaled.

262 The women made excellent beijú; it tasted like fresh French rolls. We also ate a fish ragout à la coquille, of which we would have liked to have had more than they gave us.

[Text continues on p. 57]

142
291
301
302
342
352
353
415
276
534
854



Flute duet among the Bakaïrí.

/173 cont./

535 In the evening there was a musical performance. A flickering fire of twigs faintly illuminated the night. The men appeared [534] in pairs with *menis*, the meter-long flutes; one had the rattling shells tied around his foot. One pair stationed themselves near us, the other one in front of the opposite house. The former started to blow, stamping rhythmically with the right foot in one spot, our two dipped the *menis* in water and cried loudly "*uh* -- *uh*," then started to blow also and began moving toward the hut at the left, beating time regularly with the right foot. The ones across the way came blowing toward us, while the others, without ceasing their melancholy wail, stood still again, stamping and bending their bodies forward. Finally this pair, too, returned to their starting point; during the finale the lament of the night wind whistling in the chimney increased to the most miserable wail, and the quartet [292] was at an end. Courteously we were then immediately served the strengthening *mingau*.

This was the "*tôhôdidhe*," a word infinitely jollier than the dance itself, which it designates.

122 21 Aug. φ 12° 49'.3, λ 14'.3, km. 11.08, total 212.80.
132 /174/ 11:00 A.M.: I 745.8, II 736.4, dry. 28.0.
5:20 P.M.: I 743.6, II 734.2, dry. 27.0, wet. 24.1, water 25.8.

000 Back to the camp early. During the night the bottom of Israel's canoe split with a bang and the load sank. Some of Wilhelm's things, among them the oil sketches of the place of embarkation, were destroyed. The beans lay in the water for hours.

122 Off at 1:00 in the afternoon; soon there was campo on the right; we noticed a hut which we investigated; it did not seem to [415] be finished or else was merely a supply station. A number of well-filled baskets, pots, bags with gourd vessels, a rack for the *penas*, and bunches of urucú capsules, whose angular seeds furnish the red pigment, were completely abandoned. The path to a *roça* led into the woods.

/174 cont./

122 22 Aug. φ 12° 42'.0, λ 16'.4, km. 23.64, total 242.24.

132 6:45 A.M.: dry. 17.0, wet. 16.1, clear, calm.
7:15 A.M.: I 742.8.
6:00 P.M.: I 742.6, II 724.2, dry. 27.1, wet. 24.2, clear, calm, water 26.5.

133 The river is 70 meters wide. Three rapids. It has much
226 swampy terrain and forms small lagoons. Tall scaffolds have been erected for passage and for catching fish. When the lagoon has filled up in the rainy season, a mat plaiting is fastened to the poles, through which the water partly flows off later, but the fish are held back. -- A hunt for two tapirs was in vain.

122 23 Aug. φ 12° 26'.5, λ 19'.2, km. 32.70, total 274.94.

132 6:35 A.M.: I 744.0, II 726.2, dry. 20.0, wet. 19.4, alto-c. 8, wind = 0, water 25.2.
3:45 P.M.: I 744.6, II 725.4, dry. 28.1, wet. 23.8, clouds = 0, wind = 0, water 27.0.
10:20 P.M.: I 744.0, dry. 19.1.

During the night, 2-3:00, a light rain fell. Sheet lightning. Early the sky is cloudy; not until 9:00 does the sun break through. --
133 The river makes meandering windings, two brooks flow in on the right, one is 20 meters wide. There is often sandy beach and
134 willow brush in the water. Further on cerrado campos. We see six herons. -- A dog dives in pursuit of a capybara. The meat of the latter has the taste of machine oil.

122 24 Aug. φ 12° 22'.6, λ 19'.6, km. 7.13, total 282.07.

132 6:30 A.M.: I 743.2, II 726.2, dry. 14.7, wet. 14.0, clear, calm, water 25.2.

222 During the night the frango de agua made an uproar, toads performed a constant concert.

/173/

000 Off at 9:00. Soundlessly with Valentin in the boat; occasionally a bird is aroused in the bushes. Doves coo, otherwise deep silence. The last morning mists heavy on the water.

133 From the shore a blue serra /sierra; see the glossary, p. 172/ visible in NW. At 10:00 we reached the harbor of Aldea IV.
361 There we were already expected. It is the only one that lies on the right shore, about three kilometers inland. -- A half-dozen
607 older people received us with their "am(i)gó" and accompanied us along the way. They stopped often in order to make clear to us, with many gestures of satisfaction, that they were Bakairí and masters of the entire region. Mostly through meadow and
[361] campo along the edge of the forest. -- It was the largest village, seven huts, and in the middle an open plaza. Twenty-four men stood there in several groups, foremost a heavily blackened fellow who swung bow and arrows wildly, beat on them clatteringly, and shouted with a stentorian voice: "Bakairí, Kxura Bakairí" (we, the Bakairí). And the chorus joined in: "Kxura Bakairí --
[524] Kustenaú ... Trumaí hu-hu." ... other tribal names, incomprehensible words, triumphant gestures; finally the herald, with a gesture of his hand, invited us to pass. Apparently they were trying to make as forceful an impression as possible on us.

302 Only the hair of a few individuals was dyed red; otherwise they blackened their faces, chests, and legs. No one was dis-
[301] tinguished by special finery; they wore their belt strings, arm and leg bands of cotton or buriti bast.

[142] The skin color seemed to me a little darker than among the other Bakairí, but I may have been misled by the black painting, which did not show any particular designs anywhere, but rather was manifested in a simple coating of the body. The spinal column was left free, and likewise the parts from which the color could rub off in sitting. Membrum virile parvum, praeputium longum.

142 The epidermis of several individuals was thickened ichthyosis-like and covered with hard, dry scales over the entire body. Many had curly hair.

/175 cont./

162 621 264 We counted 27 men, 18 women, and eight children, but as some of the men, who stayed longer than we, reported, a whole troop of women and children later came out of the woods.

342 I measured the largest house more carefully. It was 40 paces long, 24 paces wide. In the center line stood four supporting beams, 8-8.5 meters high (!) and 30 centimeters in diameter, the middle ones five paces apart, the outer ones each six paces from these; [531] they had several bands painted with geometrical designs.

The distance of the two outer supporting beams from each other, /176/ 17 paces according to the above, also gave the length of the roof timbers. All around, 72 posts, up to 25 centimeters thick, one meter 72 high, served to support the elliptical roof basket. This was also the height of the two entrances, 77 centimeters wide, which lay opposite each other on the long sides and were made somewhat lower by the straw hanging down from the outside.

The roof basket, made up of large horizontal bamboo rings fastened by vertical poles bent against them, which converged at the top and projected to the outside through an opening, was built with great skill and regularity. The covering was made of straw-dry palm leaves. The leaf ribs lay horizontally; the free ends of the individual leaf spears hanging down from them, however, were all bent inward around the bare rib, so that solid mats were produced in the simplest manner. These overlapped like roof tiles.

344 We make the rounds through all the huts. The sense of order of the peaceful professor is lacking. 364 They are full of refuse. Instead of the fine supply baskets, [251] balls of the massa /dough/ one meter long, a half meter thick, and packed in leaves are found [227] on simple racks. Little maize. Many fish nets made of tucum fiber; a wide-meshed bag hangs from a ring 80 centimeters long, 35 centimeters wide, which sits on a long pole. 226 They probably get the fish out of the blocked-off lagoons with these nets from the top of their scaffold.

/176 cont./

433 It is clear that here agriculture falls behind hunting and
181 fishing; Aldea IV is military in character and forms the frontier
648 defense against alien tribes.

763 In one hut lay an ancient, paralytic little woman emaciated to a skeleton, whose soul seemed to say "åla Bakaïrí" (it is enough Bakaïrí) and was trying impatiently to flutter away. The hammock was resting partly on the ground; two women squatted beside it and, as garrulous cronies, explained to us the suffering of the dying little mother.

231 Of tame animals we found a heron, small parrots, a kingfisher and the socó-morena.

345 The festival hut was 18 meters long, nine meters wide.
532 There were clumsily carved wooden fish hanging there, as well as a few finless specimens; wound bands which perhaps represented the electric eel.

Two square pieces of wood, painted red and white, with modeled nose and two eye sockets were striking; they are held in front of the face and represent doves, whose voice the artist can imitate better than the head (1).

1. Cf. the second ethnological plate /see p. 165/.

534 /177/ Four menis and a number of rattles were stuck in the
353 side walling.

624 Only in the festival hut did the herald put down his bow and arrows, but he did not part with them during our entire stay, even
[296] when he handed us a few bundles of tobacco. The latter, by the way, was better than among the earlier Bakaïrí. A few modest old
622 people were there, none with gray hair; among them the chief and, if I understood correctly, a vice-chief, the authority during the time the former is absent.

123 A shooting demonstration on the plaza filled them with
152 terror: they jumped with fright and turned away convulsively, most of all the mighty herald. His "åla, åla" was very humble and urgent.

/177 cont./

829 [101] We inquired eagerly about other tribes. It became clear that the Kustenaú and the Trumaí were to be met downstream. Waurá was a name about which we could not be certain. Was it a tribe? Or a little stream like "Tapacuya," which had given us a great deal of trouble and turned out to be the name of a nearby brook -- frequently mentioned to distinguish it from this aldea.

[101] The Kamayurá /Camayura/ lived ten days overland in the east. The principal role in all the descriptions, however, was played by the Schuyá (1), about whom the people in Aldea III had also spoken with excitement. They said they were taller -- they always pointed to me for a comparison --, very muscular, wore long hair down to their shoulders, and -- apparently lip plugs. By way of illustration, they pulled the lower lip forward forcefully with both hands, leaped about, and uttered a dreadful, intermittent roar; there was no doubt about it, the "Schuyá" were regarded with extraordinary respect among the Bakaïrí. But we! We might indeed risk it -- a young chap pointed to our guns, and all the heroes laughed and nodded to each other.

439 They showed us a number of articles that came from the Suyá: a fine headdress of orange-red and green feathers, arm bands of such feathers, a flute (simple bamboo cylinder with side hole and an opening in the top), arrows with bamboo knives. A nicely carved stool, which represented a bird, was supposed to have been obtained from the Kamayurá.

[101] A string with small perforated stone disks, one of which was larger in the center and could be interpreted as human-like, came from the Nahuquá (2) likewise living in the east.

1. Suyá, pronounced Schuyá by the Bakaïrí.

2. Apparently the Uanaquá of the Suyá geographer.

/177 cont./

122 By way of farewell we wanted to drink sweet mingau -- [272] piseregu -- in the main house; it was bubbling in a big pot; I was /178/ so foolish as to dip a piece of beijú prematurely into the foam -- the old cook leaped up and they all screamed at once, horrified -- the foam was still poisonous. That I did not know this was probably inconceivable to them; but I thought it best to refrain from producing a miracle for them.

530 It was lasting too long for us; Clauss had to calculate an occultation of Mars that was taking place today. Unfortunately the event which we had long anticipated with pleasure and which would have been doubly important for us so near the Schingú took place before twilight set in.

Our Bakaïrí visits had come to an end.

[136] In the evening an inferno of mosquitoes. Wilhelm's and my hands and lower arms have for some time been covered with flat, slow-healing sores. They start with a dark blister the size of a pinhead, which contains thin pus; then they become enlarged and discharge a thin, milky secretion. It looks as though they came from the bites of small flies. In connection with the discharge, red scars remain after healing.

122 25 Aug. φ 12° 26'.2, λ 21'.7, km. 28.83, total 310.90.
132 6:50 A.M.: I 743.2, II 735.2, dry. 14.0, wet. 13.1, mares' tails 3°, wind - 0, water 25.1.
5:30 P.M.: I 744.6, II 735.2, dry. 25.4, wet. 23.3, clear.

133 Heaven only knows when the "Schingú" is finally supposed to appear. After two days there is a river coming from the left, that is no doubt certain, and later on a larger river -- but when? Concerning this there are the most varied interpretations.

At a width of 70-80 meters we measured the speed of the Batovy at 1,416 meters per hour. Barranca three and one-half
137 meters. Water dirty yellow, as always. Campo, tucum and carandá palms. Low brush on the shore and individual copses about 18 meters high. Araticũ, blossoming paratudo.

Waura SP18
Custenau -

/178 cont./

122 26 Aug. φ12° 8'.8, λ 27'.3, km. 34.71, total 345.61.

132 6:30 A.M.: I 742.8, II 735.2, dry. 15.1, wet. 14.8, strc. 2, wind = 0, water 25.2.

5:50 P.M.: I 744.0, II 735.0, dry. 25.3, wet. 23.4, strc. 8, wind = 0, water 26.9.

136 Swamp birds; ducks, storks. Of the latter, the tujujú is a large white bird with a long, thick, black bill and orange-colored throat; it has rather tough meat and makes a good broth. -- Warbling arancuans, jabiru, biguá, mutúm,[1] jacu,[2] jacutinga, poayero, soco. The best dish is duck.

000 The beijú[3] gradually makes us belch and suffer heartburn.

136 We are careful in bathing. Candirus were found, /179/ a transparent little fish two centimeters long here, with yellow iris, which likes to enter the body cavities accessible to it. If, as is frequently supposed to happen, it slips into the urethra, the situation is very serious because of the fins' boring into the mucous membrane, like hooks; if one does not succeed in getting the mischief-maker out by means of a warm bath, there remains only an operation. It is said that then the sertanejo[4] /see "Sertão" in the glossary, p. 172 / does not hesitate to perform a urethrotomy and in many cases perishes as a result of this heroic procedure.

000 Toward 4:00 in the afternoon a persistent rain shower fell. The cicadas produce a sound deceptively like the whistle of a locomotive; one can hear the train pulling into the station.

122 27 Aug. φ 12° 17'.9, λ 27'.9, km. 2.79, total 348.40.

132 6:30 A.M.: I 743.4, II 735.0, dry. 17.4, wet. 16.2, clouds = 0, wind = 0, water 25.8.

2:00 P.M.: I 744.0, II 734.4, dry. 31.9, wet. 22.5, cum. 3, wind = 0.

10:00 P.M.: I 743.6, dry. 19.4, wet. 19.0, hazy, calm.

361 At 9:00 in the morning we found canoes on the right bank.
609 After only a few steps we saw a hut and people. Several women were not a little startled by our appearance; in the background

[1], [2] [i.e. Crax and Penelops, Turkey-sized gallinaceous birds]

[3] [i.e. flat cakes made with manioc flour]

[4] [i.e. one who is very familiar with the wilderness]

/179 cont./

609 a few men were also running about, snatching up arrows and disappearing. Two women stayed, old women, of course, waved to us, shaking with terror, and cried: "katú, katú, hekatú" (1).

1. Tupi: catu, "good."

The men, not a little excited, now reappeared, led by an Indian of medium height with a pleasant face, who smiled awkwardly when he saw us all laughing and likewise did not stop calling 101 "katú, katú, hekatú." After a series of misunderstandings, it turned out that we were among the Kustenaú.

361 [241] But the place seemed to be merely a roça;[1] two miserable huts and farther back a somewhat better one, that was all. After the parley, we assumed that we had passed their actual aldea[2] yesterday.

574 Mats and pestles and pots and pans lay and stood around in wild disorder; a few tree trunks were rolled up and we were invited to sit down. The oldest of the three hekatú sorcerers hastily baked a few beijús in the open; a thin mixture of starch-water and good tobacco, the best on the Batovy, were served with them.

162 Altogether we gradually counted seven men, seven women, one boy, two girls, and, in addition, two Bakaïrí, one of whom was a modest old man, the other an idiotic youth. They had not 609 in the least /180/ taken any notice of our arrival -- but, with quick comprehension of the situation, they were immediately interested solely in knives and metal goods. Buttons, these buttons [435] with which, among the Bakaïrí, one may demand house, field, wife, and everything that belongs to him, provided that one is in a position to offer a fine assortment -- the practical Kustenaú scorned them completely. Our men soon accused them of various thefts;. a spoon, a bowl -- and their number has already shrunk to the most essential -- disappeared; a cup was saved with difficulty.

829 537 In the meantime the spokesman told us in the well-known manner, accompanied by lively gesticulations and enlivened by tones from the entire scale of interjections, about the Trumaí, who seem to

[1] [i.e. a cultivate field --Analyst]

[2] [i.e. a village -- Analyst]

Waura √SP18
Custenau

/180 cont./

829 treat strange visitors somewhat treacherously, and in particular
[537] again about the teeth-baring Suyá, the alpha and omega of all
their reports. The name of the Karajá /Caraja/ also came up,
however -- to our great joy -- for the Karajá wander about in the
region between the Schingú and the Araguay /Araguaia/; it was
our first definite pointer that we were on the right route to the
Schingú. A few later maintained that the Chavante, who like-
wise live in the province of Goyaz /Goiás/, were mentioned.
439 They owned a number of things that came from the Suyá.
Baskets, "Suyá"; a very small, yellow ear of maize, "Suyá";
[534] two Panpipes, "Suyá." Each of the latter made out of three flutes
about one, two-thirds, and one-half of a meter in size, crudely
609 tied together. They quickly put these valuables in safekeeping
in our presence, however -- the best proof that they stole.

342 The first hut seven meters in diameter, five meters high.
Badly built roof, one main supporting beam. Three hammocks.
352 These were not made of cotton, but of buriti[1] fibers plaited very
286 closely and firmly, like thick, strong cloth. A place for the fire,
353 a bale of provisions, and batatas /see the glossary, p.170/ are
also at hand; nets for storing bones, shells, feathers, paint, cotton,
[534] etc. Three sets of teeth from the peixe-cachorro. A flute covered
[412] with plaiting. Stone axes, somewhat larger than among the
[352] Bakaïrí. Concave, rectangular, elongated beak-like stool, with
[531] an incised groove on the edge for decoration.

Two huts, miserable, lying rather than standing. Looked
342 at by us, not crawled into. Through the door hole we distin-
guished several hammocks and a few utensils.

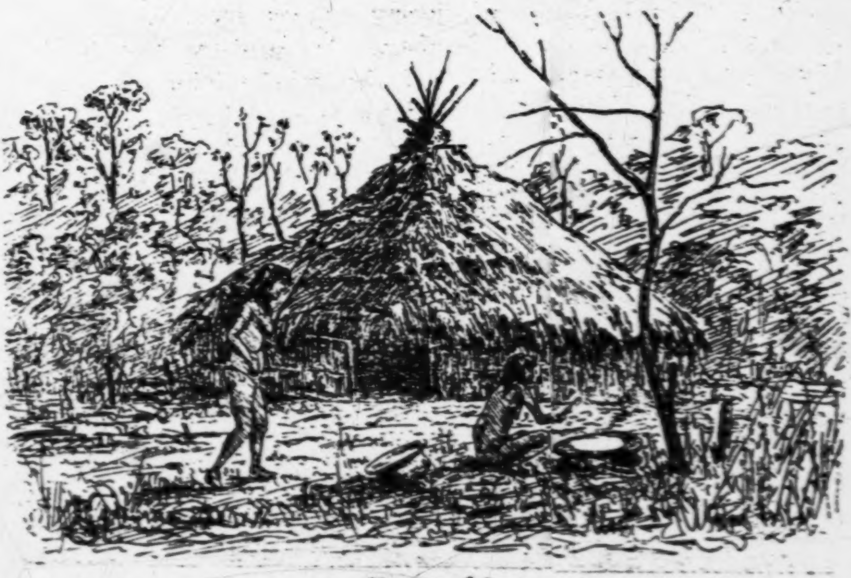
Third hut, 200 paces away. A special species of bean with
[241] small fruits grew in between. Like the poorer Bakaïrí huts; puva[2]
352 racks; the interior construction is the same; seven hammocks.
437 I acquired one of these, on which hung a shell and a piece of jaguar
[126] skin, after long /181/ bargaining. The owner insisted on having
an ax or my side-knife; I finally bought it for two kitchen knives
through the mediation of the spokesman, whom I rewarded by
[562] sticking gold oak-leaves in his ear lobes. The women here have a
voice; without being asked, they take part in the parley and
always vote for not giving anything away.

[1] [i.e. palm, mauritia flexuosa--Analyst]
[2] [i.e. coarser manioc flour in brick form--Analyst]

/181 cont./

000 always vote for not giving anything away. I donot want to be angry with the owner of the hammock, a young chap whose crafty and impertinent physiognomy reminded one singularly of the shoplifters of the Berlin rogues' gallery; he was newly married and had a wife about 25 years old with big, sparkling eyes, who, sitting, was rocking
352 the cradle of her new happiness and addressed me vivaciously. The
286 fact that the hammock was made, not of cotton, but of buriti fibers
171

342



Kustenaŭ hut.

352 means a difference of far-reaching ethnological importance, for in this
286 respect the Kustenaŭ stand with respect to the Bakaïrí exactly as the
171 Aruak /Arawak/ stand with respect to the Karibe /Carib/ in the Guianas.
411 As for arrows and bows, no difference between the weapons of the
171 Kustenaŭ and the Bakaïrí could be discovered. A muscular young man
126 sold me a belt-string with small pointed teeth. Two spindles with
[283] tortoise-shell disks.

/181 cont./

142 The Kustenaú were of medium size; one who towered above all the others measured one meter 67 centimeters. The young men in particular were of powerful /182/ musculature and sym-
304 metrical build; the skin color was like that of the Bakaĩrí. The
531 young men had a blue tattooing on their backs: two or three lines on either side in the form of right angles that were set slantwise on the shoulder blade, outlining its inner and lower edge.

Two old women had three tattooed lines in the form of
302 semicircles on the front side of both upper arms. The middle of their faces and almost the entire front of their bodies was blackened with oily soot; there were unaesthetic finger strokes
[142] of the same color on their backs. The head hair was deep black, moderately soft, slightly curly in the case of the tall man, and sprinkled with gray in the case of the old women. A tonsure at the crown of the head. Beard, armpit, and pubic hair shaved. Hair style like that of the Bakaĩrí, in individual cases dyed red.

142 Skull vertical in back; the forehead of the tall one was well rounded. Nose straight, alae moderately thick, in some individuals somewhat flat between forehead and root. Upper lip slightly protruding, teeth good. Eye slit rather narrow in the case of most of them; dark-brown iris. One young man was striking because of his Mongolian face: square, markedly broad cheekbones, eyes a bit slanted, upper lid sharply defined, taut in the inner corner of the eye, but not stretched over the underlid. One woman and two small girls had large, open, and beautiful eyes, and likewise a square face and prominent cheekbones.

The old, unkempt women were small and thin, the pelvis little wider than the waist, gluteal region flat, endlessly
[291] wrinkled; they wore the same triangularly golded piece of bast
[171] as the Bakaĩrí women.

301 The men had bands of buritĩ strips around the head and likewise over the ankles; around the waist a simple string or a
[304] wool /Wollen/ cord. Ear lobes pierced among the men; one had adorned them with red flowers.

/182 cont./

126 I was able to measure the tall one and the spokesman, as well as the tribal sorceress; the young men whom I had also fetched fled from me when they saw the instruments and would not be persuaded, even by gifts, to submit to the procedure.

164 123 The tribal sorceress herself was enticed only by the prospect of a successful cure for her eyes, which were afflicted with chronic conjunctivitis. In order to be quite sure, she also turned to Clauss; he puffed and blew with all his might, Indian-fashion, into her running eyes, while she stretched out her puckered-up face with an expression of heartfelt contentment. One of the two girls suffered from an old inflammation of the hip joint; the mother brought her to me to be rubbed and blown upon and gave me a beijú. Since Clauss ate the latter anyway, I left the medical treatment to him as well, and he set to work with vigor.

126 192 /183/ I put down as best I could a brief vocabulary from their language. It contains some words from the lingoa geral, but probably only a few of the most widespread ones. Paraná -- river, cunhá -- woman, petun - tobacco; Castro maintains that he also heard "jucá" (to kill) and a Tupi expression for "go away."

124 192 In any case, Irineo was not understood, even in the case of the simplest questions: what is that? etc. Moreover, the spokesman had been around a great deal; he knew words from the Bakaïrí, Trumaí, and Suyá, and, for example, the number 2 from the lingoa geral, whereas the Kustenaú word is different.

The language does not burden the European mouth with such tongue gymnastics as the Bakaïrí. We were amused about "father," [601] papá; "mother," mamá; furthermore "boy" = little man, enira pipi, and "girl" = little woman, cunhá pipi.

I worked hard in the most diverse attempts to get the number words; I probably obtained 1 and 2 correctly, but whether 3 and beyond did not perhaps mean "maize, -- piece of wood, -- quite right, -- the same, -- now I don't feel like it anymore" -- or something like that, was difficult to decide. I became annoy-
124 ing to them with my many questions. I also did not get very far
601 with the degrees of kinship in such a short time. Papá, mamá, that was, of course, simple; teté -- "brother" was not bad either.

1: Steinen--70 D,E-5 (1884) 1886 SP7 Bacairi
Waura SP18
Custenau

/183 cont./

124
601 Brother is symbolized by pointing to the navel of the one who is the brother and to one's own navel; the word became certain because the Kustenaû immediately applied it to me: "I call you brother," he cried most enthusiastically and slapped me on the shoulder -- "mepiama teté, two brothers," he added. That one designates someone as son becomes absolutely clear, on the part of the father as well as of the mother, by a gesture which represents the height of naïveté, but whether the word spoken does not at the same time correspond to the given name of the son, etc. can be deduced only from a number of examples.

124
[101] In answer to the question as to where we would be tomorrow, the Kustenaû always repeated, "Waurá." Whether that is a tribe or, as Antonio says, a tributary, we are unable to decide (1).

1. From the statements of the Suyá geographer it becomes clear that the Waurá are indeed a tribe on the Batovy, whom we did not find.

805 The number of days is nicely and simply elucidated. They point to the sun, describe an arc in the air which sumbolizes its daily course, nod their heads, and close their eyes -- one day; again they describe an arc, etc., depicting each day separately in this manner. The questioner does the adding.

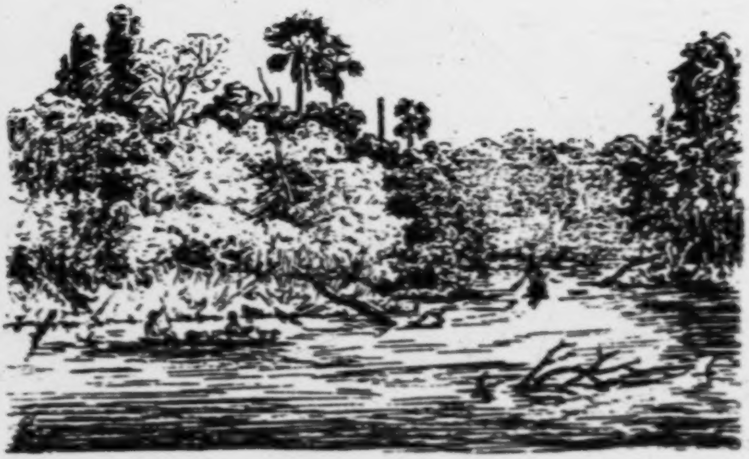
802
[191] /184/ The manner in which our Indians -- the Bakaïrí do exactly the same -- answer the question about a number, for example, of persons, is also very drastic. First they grasp and bend aside one finger after another of the left and then of the right hand; then comes the left foot and, if this is not enough, the right foot, toe by toe in sequence. If the number exceeds even 20, the Indian in the end grasps his hair with both hands, lifts a full bunch, and pulls it apart in all directions.

1: Steinen--71 D, E-5 (1884) 1886 SP7 Bacairi
Waura SP18
Custenau

/184 cont./

124 The art lies in the questioning. The proverb is turned around. Here ten fools can answer more than one wise man is able to ask. I often consoled myself with that.

133
137



Batovy landscape.

/The remainder of p. 184 and p. 185 of Ch. 11, as well as Ch. 12, pp. 186-190, are omitted in the translation./

1: Steinen--72 D,E-5 (1884) 1886 SP7 Bacairi
Trumai SP23

/191/

000

Thirteenth Chapter

Meeting With the Trumaí

During the night Castro's canoe, the only one whose load was not brought to shore, floated away; in two hours it travels one legoa; Valentin and Satyr set out in pursuit.

122 132 31 Aug. φ 11° 46'.5, λ 31'.6, km. 18.12, total 466.81.
4:10 A.M.: I 744.0, dry. 19.2.
6:45 A.M.: I 744.6, II 737.0, dry. 19.4, wet. 19.0, strc. 9°, water 25.8.
5:40 P.M.: I 744.4, II 735.6, dry. 24.8, wet. 21.9, horizon hazy 4, wind = 0, water 27.9.
9:45 P.M.: I 745.0, dry. 20.8.

484 501 609 "Vem os compadres! oh, quantas canoas!" suddenly rang out around 10:00; "the compadres are coming; oh, how many canoes!" The soldiers hastened from the nearby camp in the forest; everyone armed himself and watched the canoes drawing up picturesquely in a long row -- and a magnificent sight it was as one after another came around the bend and slowly drifted down the Kulisĕu. Two Indians stood erect, with quiet composure, their bows in readiness; a third sat in the center and scarcely moved the oar. We counted 14 canoes and 43 persons.

/191 cont./

484 In perfect order, as though this were a carefully rehearsed theatri-
501 cal performance /192/ supported by very successful scenery, the
609 long, narrow craft glided silently along, a considerable distance
from our praia /sandy shore; see the glossary, p. 172 /, closer to
[291] the opposite wooded shore; no command sounded. Almost all
[302] the naked occupants were painted black and bright red on faces
[299] and bodies, many simply blackened all over with soot; on their
heads they wore white feather caps, the hair was cut short all
[411] around, as among the Bakaïrí; the standing ones were overtopped
by the bows, almost two and a half meters long, and in the left
hand held a thick bundle of colorfully feathered arrows.

609 Gradually they came to a stop and the stillness was followed
576 by a dreadful noise, a fanatical howling and bellowing. There
[101] could be no doubt but that they were Trumaí, for they shouted
this word incessantly as though their lives depended on it, beat their fists against their chests, and at the same time made bows with their upper bodies all the more violently since their legs had little room for lively gesticulation. Nevertheless, if any of us had behaved half as excitedly in the canoe, we would surely have fallen hopelessly into the water at the very beginning of the imitation. But we were on firm ground, and the example is contagious. We, too, howled; we, too, bellowed; we, too, beat our chests. Everybody shouted whatever he happened to remember of an Indian language: "Katú, hekatú Trumaí, Bakaïrí, Kustenaú," interspersed with an occasional lusty "diavo," heiliges Donnerwetter /hang it all/ in German, "don't these fellows have any sense?"

[123] But far from it! No matter how invitingly we waved to them, how affably we clapped our hands, how graciously we pointed to our campsite, as though we were speaking to the Spaniard, "Sir, this house is your house," it did not help in the least. It was clear that this performance is official on the Schingú; we should be committing a breach of etiquette were we to speak of other things before we had thoroughly introduced ourselves to each other for half an hour.

/192 cont./

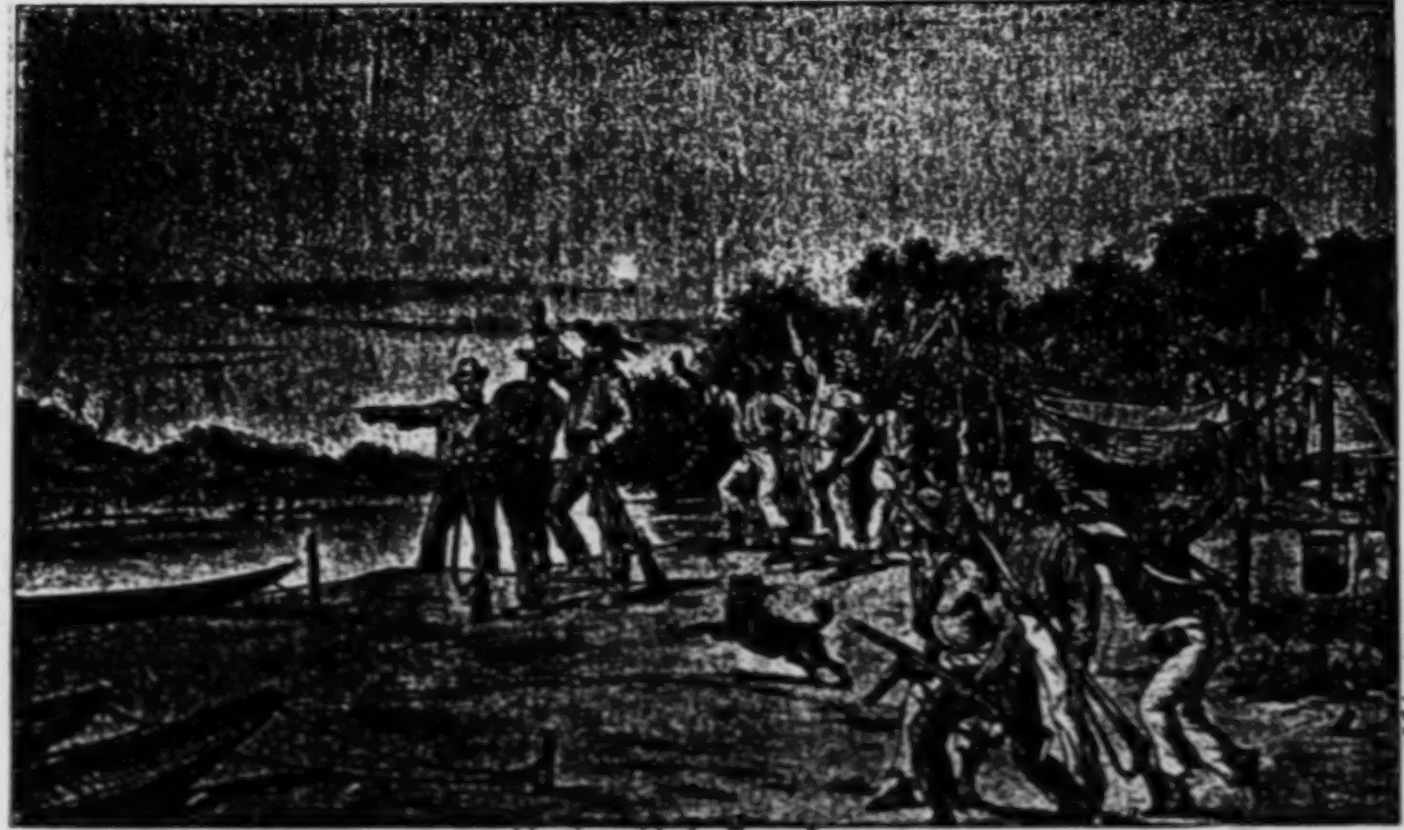
123 It was necessary to make another attempt; since our Indian
609 was apparently not adequate, Antonio was induced to make a
speech in Bakaïrí. After a little shy resistance, he took heart
and shouted across energetically that he was a Bakaïrí, and that
the Bakaïrí are good, and that the Trumaí are also good, and
that the Bakaïrí were friendly to the Trumaí, that therefore the
Trumaí should also be friendly to the Bakaïrí. Actually, he
made himself heard for a moment, but the Trumaí realized at
once that they did not understand him and outshouted the poor
soul, whose voice died away. Hold on, I remember two Trumaí
words which the Kustenaú chief had told me: apirí, /Illustration
appears here/ /193/ "friend," and meijú, our beijú, the mandioca
bread. With a truly stentorian voice I therefore cry: "Apirí
Trumaí, meijú Trumaí, apirí." If my purpose had been to fan the
storm, I could have been satisfied. The effect was dazzling. My
words came back in the loudest echo; I had definitely spoken
[262] good Trumaí. From the bottom of the canoe they fetched the
beijús, which have the shape of large pancakes baked in a pan,
[302] and waved this token of peace in the air. Particularly the chief
shouter, a young man painted brick-red from head to toe, talked
with great enthusiasm about such a cake which he seemed to be
demonstrating and explaining like a professor in a classroom.

Some success was noticeable, however; they were quarreling
among themselves. The brick-red one was obviously inclined to
[302] break off the preliminaries and to enter into closer acquaintance;
but one canoe in particular, with three tall, uncanny, coal-black
ones, decidedly refused and implored the other heroes not to listen
to the words of that demagogue. But the opposition was overruled.
Three of our men climbed into a canoe and rowed into the midst
of the hostile fleet, laughing kindly and talking; that won their
hearts. Still parleying a bit, they approached the shore and
[152] finally landed. The black or red, ugly faces, whether the more
so by artifice or by nature I do not know, grinned happily in our
direction; each of us took one of the fellows by the arm, whereupon
a second man of theirs quickly took his other arm, thus we
strode, fraternally united, to our campsite.

[TEXT CONTINUES ON P. 176]

122
133
501
123
609

1: Steinen--75 D,E-5 (1884) 1886 SP7 Bacairi,
Trumai SP28



Meeting with the Trumaí.

Trumai SP23

/193 cont./

123 Most of them proffered a piece of beijú as a present and at
576 the same time said "má." My companion took my hat, but I
609 respectfully demanded it back. Everything seemed to be going smoothly; I was among the last, and in front they had already reached our hammocks.

609 Suddenly I hear a shot behind me; Cousin Wilhelm is
152 standing there, without his hat, gesticulating, his Indian guest
123 is sitting in the sand and kicking and striking with all fours; already he leaps up. What panic! Are they afraid that the earth will open up and swallow them? This is primitive fear; there is no question but that we have thunder and lightning at our command. With a few leaps all are in the canoes; they push off; — screaming, they row with all their might and do not begin to calm down a bit until they are in the middle of the river. No pleading, no peace demonstrations -- we put down the guns and walk unarmed across the beach -- can persuade them to return.

609 A boat with four of our men is in their midst, I thought
123 /194/ at first with the intention of calming the excited compadres; but it soon became evident that they wanted some of their things back, Manoel's pistol, the hats of Castro, Wilhelm, and Antonio, Quintilian's gun, the ax used for the soundings -- I don't know what all. it is incredible how they could have taken possession of all this in the short time.

609 The entire fleet is already on the left side of the Kuliseü.
721 Suddenly a Trumaí shoots an arrow toward our canoes, and in a
123 moment the guns of the soldiers are rattling. They assert that they only fired into the air. A wild scene ensues; all the Indians leap head over heels out of the canoes, abandon these and their weapons, swim to the nearby shore, and disappear among the trees. The soldiers, once having been seized by the furor of battle, continue to shoot eagerly, no matter how much Castro, from the shore, tries to order them: rest arms! Finally it is quiet; they rummage and hunt in all the canoes and start coming back. There is not a Trumaí to be seen anywhere in the forest: like peaceful staffage, their canoes lie peacefully along the shore, and only here and there, like a dead bird, a feather ornament floats on the waves.

/194 cont./

609
123
[439]
[262] It was only then that we recovered our senses and were able to understand the reason for the incident. Apparently the Trumaí had been animated by the urgent desire to barter as soon as possible and with as little ceremony as possible for some of our treasures in exchange for their miserable beijús, which looked gray as though made with buckwheat flour, were coarse-grained, and tasted slightly sour. With this in mind they had been active everywhere. Of Wilhelm's companions, one had been busy with the hunting knife and the other with the gun at the same time, and the latter, while my cousin was trying in the friendliest way to keep them off, had unfortunately pressed the cock. In any case the culprit was the most surprised by the effect; otherwise he would not have been kicking so frightenedly on the ground.

In spite of the miraculous speed with which they dashed to the boats, however, the Trumaí had not lost all presence of mind. The two who had just been trying on Carlos's and Antonio's hats did not forget in their hasty running to put them on well down over their heads. Another old hand had still found time on his flight to snatch up quickly one of the large fish lying on the beach.

Antonio's behavior when he was so unexpectedly deprived of his precious hat was characteristic. Without further ado he shot his pistol at the thief, but in his rage fortunately missed. And when we /Illustration appears here/ /195/ asked him whether he really wanted to kill the man, he nodded with the greatest composure, "Yes, he had my hat."

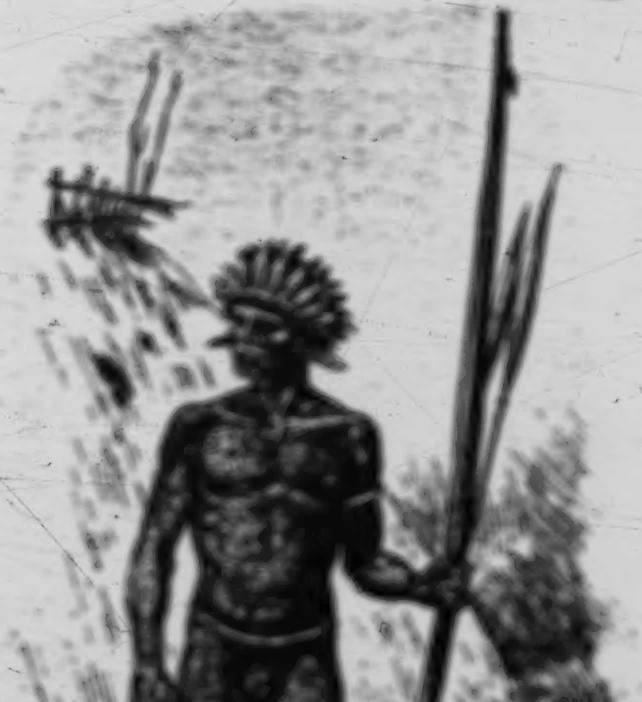
126
411 The returning men brought back a rich ethnological collection, at least in terms of the number of objects. The bows were very fine and strong; one was shot to pieces, proof that the shots had not been fired entirely happazardly. The arrows provided with pointed pieces of bamboo were plentiful; these bamboo blades, which, as could be easily seen, had been freshly sharpened, are only loosely inserted in the shaft with a little resin; after the arrow has reached its mark, they break off and remain embedded in the body. There was a single club, crudely worked, flat, 86

301 centimeters long. One feather ornament was particularly pretty;
237 the green, orange-colored, and white feathers were mounted on

[TEXT CONTINUES ON P. 79]

1. [illegible] [illegible] ([illegible]) [illegible] [illegible]

[illegible] 1923



Tuunol

/135 cont./

359 a head-net, above which they pointed upwards, sticking out on
237 all sides, and into which they could be bent back to protect them
465 after use. There was also a dainty little pot with a notched edge,
283 and red cotton strings which several Trumaí wore around the waist
or around the lower leg. There was some tobacco wrapped in
276 green leaves; on the beach there were also a few gourd vessels
465 containing insipid, pasty mingau,[2] which was just as poor as the
292 manioc bread.

142 There was no indication that the Trumaí are on a higher level than the Bakaïrí. As far as their body structure is concerned, I did not notice anything peculiar during the brief encounter. In size they did not differ from the Bakaïrí and Kustenaú. The fact that they appeared so ugly in the face may have been due to the disfigurement. They protect themselves against penetrating insects in the strangest and most peculiar manner -- praeputium filo gossypii rubro ante glandem [illegible] [illegible] constringunt /the foreskin is bound with red cotton thread in front of the glans in such a manner as to look like [illegible]/. This arrangement may also be useful in the water against the prying candiru fish.

123 What now? A closer study of the Trumaí is, of course, inconceivable. War has been declared: we have no choice but to disappear from the scene of action as quickly as possible. We are forced to forego all further soundings and measurements and bid the Kulisehu farewell. We can still draw one advantage from the awkward situation, however. Since we have departed this far from the path of virtue, we need not have any scruples about transgressing still more. After all, we did not get back our fine as [illegible] canoes capsized and sank when the Trumaí fled to land. Why should we hesitate to exchange the most warped and defective canoes for three abandoned ones, which are well built and excellently dried out?

501 /136/ Several men are sent out and return with three canoes and a few oars, which do not differ from those of the Bakaïrí; one of them is for Wilhelm and me, a second will be pulled along as a reserve, the third goes to the sergeant. Meanwhile Carlos's craft has also been brought home.

[2] [illegible] a drink mixed with manioc [illegible])

1: [illegible]--61 [illegible] (1894) 1940 [illegible] Bacairi

Trumai [illegible]

/186 cont./

[illegible] The incident, which basically has put me in a bad humor, is all the more unpleasant since the soldiers are very delighted about it. They regard it as a sort of easy victory about which they would like to boast. Many also do not consider the "bugre," the savage, worth better treatment, and those who are full-blooded Indians themselves judge most severely. Antonio is still very dissatisfied, although the feather ornament that he procured for himself in place of the [illegible] looks much better on him.

[illegible] We need not doubt but that none of the Trumai was hit by a bullet; all the men agree about this. They are very good-hearted by nature. They pulled out of the water one boy who, they say, could not swim.

[illegible] Now and then the view is expressed that the Trumai had a secret disarmament plan. To be sure, the Bakairi had warned us in this respect. They described in detail how the Trumai would receive strangers in a friendly manner, wheedle their weapons from them, and then attack the unsuspecting men. They would wrench their arms out of their shoulder joints -- "pak, pak, pak," the narrators graphically described it -- tie their hands together, and toss the thus mutilated Indian into the river.

[illegible] Thanks be to the gods if we have escaped such a fate. For the time being, however, I shall deeply regret this day. In popular Brazilian belief, August is an unlucky month. Well, at least we are already at the thirty-first.

And the poor Trumai are worse off than we are. When they arrive home in their miserable array, deprived of all their weapons and yet none wounded, what will their beloved wives say? Has anything like that ever happened on the Schingu? It will be difficult for the heroes to report their deeds in such a way that praise and honor will be due them; the two trophies so bravely salvaged will play an important role. If not two heads, at least they are bringing home two hats. One of them, plaited out of straw, can be understood, explained, but the other, a gray felt -- where are those forest animals whose skin bears hair not only on the outside, but also on the inside? Oh, riddle of life!

1. Steinen--91 Q,E-5 (1894) 1896 SPT Secaist

Suya SP21

/181/

0070

Fourteenth Chapter

The Suyá and Manitsauá

122 Since day before yesterday Claus and Clementino, and since yesterday Rufino, have been entered on the fever list -- with Daniel and me, five who must swallow quinine every morning. We need scarcely worry that the supply will be exhausted toward the last, as long as the remedy is given daily only to those who show by an attack, a need for it.

132 φ 11° 22'.2, λ 38'.0, km. 21.64, total 490.45.
6:30 A.M.: I 744.0, II 736.2, dry. 18.4, wet. 17.8, cir. 6, wind = 0, water 25.2.
5:45 P.M.: I 744.0, II 736.4, dry. 25.3, wet. 22.7, heavy storm clouds θ^2, NE 3, water 26.0.
Soon after, thunderstorm; heavy rain until 7:30 P.M., with strong north wind.

133 The width of the river is very changeable; it varies between a minimum of about 400 and a maximum of 7-800 meters. Individual islands and tributary branches, swamp [illegible].

/197 cont./

136 all around. Long praias³ with many jaguar tracks; a gull, which Castro calls talhamar and alemão sand, is in its hatching season; I found two grayish-green, brown-speckled eggs, which had a delicate flavor. The nesting depressions in the sand, six to eight of them together. Today I succeeded for the first time in finding turtle eggs by myself, 18 in one nest, eight of which I managed to consume in celebration of this event. Nine nests were emptied. -- The water often squirts up in an eddy, the cause attributed to the piranhas.

[illegible] I rowed assiduously all day and find more /198/ pleasure in it than in writing. A strong north wind. In the middle of the river there were small waves, but high enough so that the low canoes were obliged to take refuge along the shore. About 5:30-6:30 in the afternoon heavy thunderstorms. The things were well protected. We stood and chatted in the tent. The light after the rain was peculiar. One would have sworn that he was high in the north on the ocean of Friesland: pure sea wind and the light beach, the color of which scarcely differed from that of the tents. The ground was already dry. When the moon came out, the scene even had truly polar appearance. Sanga fished; we ate our meal after ten o'clock at night and, not fearing any more rain, slept outside the hammocks. /Illustration appears here./

122
132 2 Sept. ♀ 11° 22', λ 63°.6, bar. 28.70, total 926.15.
6:30 A.M.: I 744.6, II 726.2, dry. 20.1, wet. 19.3, s. c. 0, wind 0, water 25.2.
6:00 P.M.: I 744.4, II 726.4, dry. 23.0, wet. 20.0, some rain, cir. c. 3, wind ~ 0, water 26.4.
Overcast sky. Northwind, strength 3.

137 Off at 6:45 A.M. Desolate shore section and opposite thickly covered campo, which, however, shows many dried up trunks and branches. Barrancas two to four meters, perpendicular, with water marks in little steps, covered with foliage, sandstone boulders in between. The color of the water in the middle of the river is

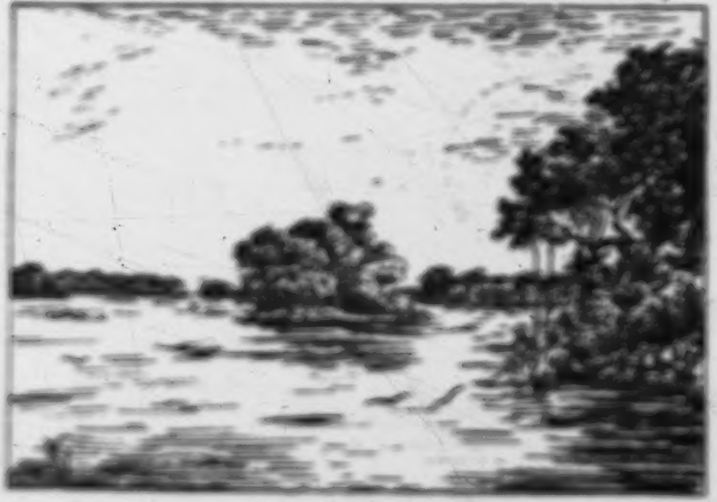
³[i.e. Sandy beaches--Analyst]

/198 cont./

dark green, what the men call "black." Today the sun is [136] absent, there is an absence of the borrachudos /see the glossary, p. 170/ and the yellow butterflies that we noticed here yesterday. /199/ as on the Batovy. [133] The river makes bends to the right, until it takes a southerly direction; it turns to the NNE at a large cove, which we might have regarded as a tributary, but which is correctly judged at once by the practiced eyes of the Brazilians. [139] Scrub forest, no palms; tucum in the campo.

[136] In the afternoon four urubus circle high in the air. Where the eagles gather there is carrion; Indians cannot be far away. [412] [434] On the shore we discover the place of a fire; one branch, sharply severed from the shrub, has been cut off with a knife, the experts say; the Suyá therefore have iron tools, they have commercial relations with the Brazilians -- we are coming into orderly conditions; once again imagination gaily runs away with reason, and that branch sweeps aside tree-size improbabilities with the greatest elegance. -- The compadres have been looking for turtle eggs. Janyo, who habitually arrives at the campsite later, maintains that he has seen a canoe; it stopped in midstream and then suddenly turned around.

[133]



Schingú landscape.

*[i.e. small biting flies--Analyst]

/199 cont./

122 It is ten o'clock before the meal is set on the ground. Manoel is serving us roasted maize ears and hot egg mingau as a first course; on a Bakaírí platter there appears a large fried piranha with a lovely flavor. For dessert, Berlin pancakes à la Chingou, made of the finest flour, fish fat, and turtle eggs. We are celebrating an anniversary: the hundredth day of our journey has been completed today.

3 Sept. φ11° 11'.4. λ56'.0. km. 26.20. total 554.35.
132 6:25 A.M.: I 745.2. II 738.0. dry. 20.5. wet.
19.6. sat. 10. water 25.3.
10:00 P.M.: I 746.0. dry. 204 /sic/.

000 At 4:30 in the morning a few thin drops fell. Everything is very damp.

At 6:30 in the morning it began to rain; the tents were pitched, the things brought under shelter. Until ten o'clock we sat chatting around a burning block of wood, which passed from hand to hand in our tobacco club.

Off at 10:30 in cool rainy weather. The rowing was excellent. The river held to the same direction for a long stretch, a circumstance that wearies the boatman just as much as the straight poplar-lined highway does the wanderer. At the far end of the course a bit of yellow sandy beach was set off against the dark masses of the woods, like an Oriental city laid out there; Valentin compared it to Santarem on the mouth of the Tapajoz.

531
361 Toward 2:30 in the afternoon we noticed a tree that bore the freshly carved drawing of a spiral. An hour later /200/ houses came in sight; lying near the river, they peeped out of the verdure; we could count three of them.

114 Fortunately we had kept together well today; we gathered around, everybody loaded rifles and revolvers, the mood of the men was disagreeably warlike. Yonder in the hostile camp the people were also alert; with the glass I made out a number of persons who were lining up on the shore and observing us. A kind of happy excitement took hold of us, such as one feels before a

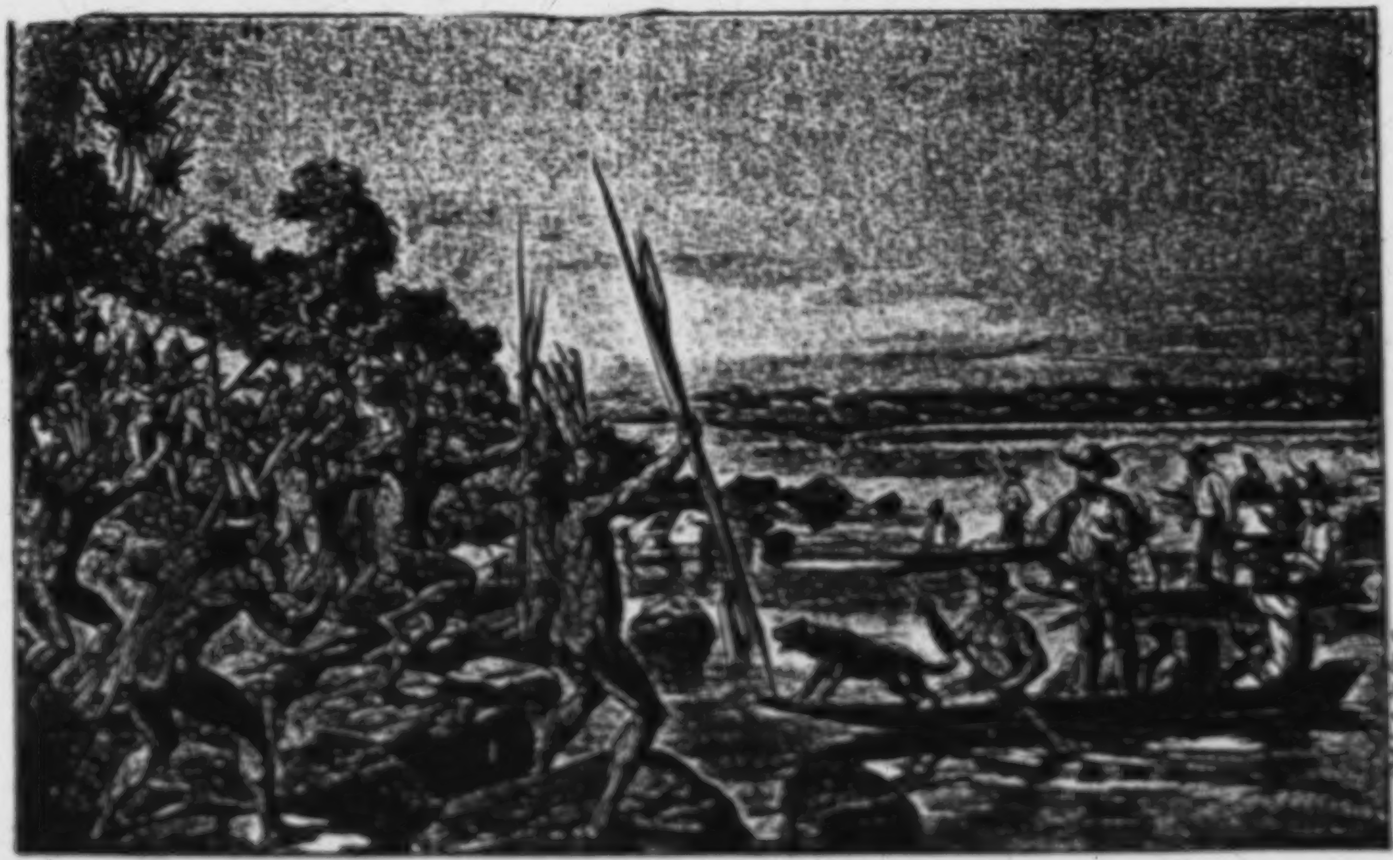
/200 cont./

114 public debut, when one is sure of oneself, but still does not underestimate the importance of the moment. Especially since we were on the river, there could be no question of any slight twinges of real fear. With thunder and lightning in reserve, we were sure to win our game. Nevertheless an accident was not out of the question; the savagery of the teeth-baring Suyá had been produced for us too often in dramatic mimicry for us not to have to be prepared for an extraordinary experience. And I was filled with an oppressive anxiety: shall we not again, as among the Trumaí, be deprived of the opportunity of becoming better acquainted with the new tribe by a disastrous incident which the soldiers will welcome as a crude jest but which will be fatal to our interests? Are we to sail down the Schingú, not as a scientific expedition, but as bold adventurers who contentedly look back on their achievements if they have successfully cut through to their destination, no matter in what condition?

361 Gradually we distinguished a larger number of huts; they lay somewhat elevated, a short path led down to the river. The 609 prettier half of the village inhabitants was evidently staying back; only a band of naked men awaited us on the shore. Suddenly, [501] somewhat ahead from the right, four or five canoes came rowing up -- long vessels, the piled-up load carefully covered with green leaves, occupied almost solely by women and children; undoubtedly they had fetched mandioca and produce from the planting.

[133] A tributary, whose width -- from a distance -- we estimated at 250 meters, emptied here. Startled, the brown women [654] caught sight of us, propelled their canoes to shore with rapid strokes and, clutching the children, the smallest ones straddling their left hips, hastened screaming into the woods, in order to reach the huts overland. Only one canoe, which harbored three men and a resolute, somewhat corpulent old woman, approached us to within hailing distance; one of the men held his weapon in readiness in his hand, but the whole did not give an impression [[illegible]01] of hostility. We were pleased to see by the lip /Illustration appears here/ /201/ disks that we had Suyá before us and not, as [[illegible]01] we had [illegible] feared, a second edition of Trumaí.

[Text continues on p. [illegible]]



Reception by the Suyá.

609
291
301
411
133

1: Steinen--86 3,E-5 (1884) 1886 SP7 [illegible]

Suya SP21

/201 cont./

[609] [929] we had silently feared, a second division of Trumaí. The old woman was a captured Trumaí, however, as it turned out later; what she shouted to us was supposed to mean "draw near" in the lingoa geral, a knowledge of which is said to make at least that one word intelligible. To judge by the anxious-friendly expression on her face, at any rate, she was saying something of the sort. We moved forward close together, all too close; as though the men had forgotten that they were sitting in canoes, they crowded so closely together that the fleet formed a little floating bridge and no one left the other the least room to row. They scolded, laughed, and, amidst a lusty "diavo" here and "diavo" there, the clew disentangled itself into an orderly battle-line which, expectantly, moderating the excitement only with effort, drew up to the landing place of the Suyá village.

[291] [302] [301] [411] But what confusion among these aborigines. Some 40 men had gathered there, all naked, their bodies artlessly painted black and red, in part with white or orange-colored feather caps on their heads, in part with the loose, tangled hair hanging down to the shoulders, -- all armed with bows, arrows, and even clubs, -- all horribly disfigured by the horizontal disk in the lower lip, projecting in front of the teeth like a tray and lacquered red on top. Not one of them stopped talking even for an instant -- what superb chatter, and what a wonderful pantomime when in their excitement the thing seemed to snap at their noses! "Suyá -- Suyá -- tahahá Suyá -- tahahá" -- the bellowing of the raving mob culminated in these words, recurring in all tones; they waved their weapons and leaped about in confusion, their eyes fastened on us like vultures in a zoo momentarily almost mad from greed and hunger when the attendant approaches [illegible]

[123] I went ahead with Clauss in order to land, both of us standing upright and manifesting our wish by means of gestures. The hullabaloo increased. They were divided -- two were exchanging blows as best they could in their haste, then leaped into a couple of canoes lying in the water and gesticulated violently, accompanying each movement with their "tahahá tahahá."

/201 cont./

609 they pointed to the bows and ostentatiously pressed their left hands in rapid succession on chest, arms, legs, as though wishing to make clear to us that our weapons and clothes seemed suspicious to them. [123] I put down my gun -- immediately my intelligent Suyá did the same, depositing bow and arrows on the ground and clapping his hands: "Tahahá! tahahá!"

But we were not permitted to land. At the slightest movement in this direction, the waves swelled to a flood tide, and in a manner not /202/ to be misunderstood all arms pointed in a downstream direction: "There, there goes your way." Meanwhile Castro, too, came nearer with the others. Glances of the greatest mistrust were directed especially at the dogs; it would, of course, have been quite contrary to their nature if they had exhibited cold composure amidst the general noise; they were barking with all their might, and in their anger they were scarcely to be restrained from dashing on land and causing dreadful havoc among the red legs. [123] [152] Castro handed to one Suyá a small gift, which was accepted -- with all their bullying, some of the people were shaking with fright, but the situation remained the same.

609 123 Since it was growing late, we decided, as the wiser ones, to give in and pitch our camp on the opposite shore. When at the start we traveled downstream a short distance, the naked band danced for joy and howled, but alas, what disappointment was manifested in the chorus as soon as the new course revealed our intention and they realized that they were not rid of us after all.

Cautiously observing our behavior, a canoe with three men in it soon followed us; they approached the shore; their weapons lay on the bottom. I went toward them off to one side to present them with an old flannel shirt belonging to Clauss, but I had to wade in water up to my knees before they decided to accept the gift. For their part they presented me with a few hatfuls of sweet potatoes; soon others arrived, there was much shouting toward the other side and everything went well. They landed; it took only a short time before there was a lively exchange underway.

/202 cont./

609 123 439 [301] The soldiers bartered for feather caps; I traded fish hooks, which they examined with curiosity and, as though they dared not admit their ignorance, accepted with friendly faces, for neck cords of perforated little stone-disks strung together. I could not persuade anyone, however, to transfer his lip plug to me; they laughed, but kept it.

823 One intelligent chap explained nicely that the river (paraná) goes farther north -- always north north -- and that after nine days there comes a waterfall; hopefully he was lying or exaggerating in the desire to express himself very clearly; he pointed first almost perpendicularly toward the sky, then to the river: -- "tuck, tuck, tuck, wühü," he declaimed with shivering delight, shook one of the canoes, and laughed, very satisfied -- "Hei /ah/," this means in good German, "werdet ihr dort hinunterrauschen! Meine Herren, ich gratulire/ will you whizz down there! Gentlemen, I offer congratulations/." Apparently no Suyá and no other tribes are to be found as far as the salto.

609 The new friends were very eager to obtain some of our things /203/ and stayed until nightfall, while we roasted bananas in the ashes, happy to have a change. They wanted by all means to have some of us accompany them back to the village. A vivacious, active company, far superior in energy to the good Bakairí.

We are lying in the tent, the sky has become overcast; mosquitoes are swarming around me. The Suyá over there do not want to go to bed, it seems; up to now, almost midnight, they have been chattering incessantly. A muted, indistinct hubbub is carried over from the other shore; no firelight is visible.

You have good reason to chase away the [illegible] of sleep, you little people of the Stone Age. Don't let your grandmothers say anything, for what are their childlike legends in comparison with the just experienced first tidings from another world, which possesses a thousand miraculous things in tangible reality and handles them heedlessly as an everyday matter. Indeed, what a bizarre game grave Clio has permitted herself to play with you today, you would not be able to understand and appreciate it.

/203 cont./

800 Even in imagination we can scarcely transplant ourselves back to your stage, and, no matter how benevolently we regard you, we can hardly convince ourselves that descendants of yours would invent the locomotive and the microscope, to say nothing of Hegelian philosophy.

The possession of our achievements has become so familiar to us that they almost seem to belong to us like parts of our bodies. Even in this sad wilderness we have with us compass, powder, gun, knife, books and would regard ourselves as miserable, indeed, helpless, without them -- we, who are a few millenniums wiser than you.

Who knows, you chattering Suyá, whether, after we have left you in a few days, your generation will ever again see similar human beings. Thus you have dreamed of the future, a vision has shown you the inconceivable, and yet you are holding the knives, the mirrors, in your hands; you will show them to your children, without being able to explain to them how these oddities have come about, for which neither animal nor plant nor rock, neither forest nor stream, in other words, nothing in the nature tangible to the senses has furnished the materials.

No matter how old your tribal history may be, whether your ancestors in the pampas sought shelter from wind and storm under the carapace of the giant armadillo, whether they dwelt on the seashore and piled up mountains of shells -- from the lowermost depths of your original state your development has always proceeded step by step, today, however, your glance has leaped forward over a few millenniums, as ours did backwards. Undoubtedly we may be permitted /204/ to lay claim to being [illegible] cal conceptions.

132 4 Sept. 7:10 A.M.: I 745.0, II 738.4, dry. 18.9, wet. 18.3, wind = 0, low, thick fog.
9:00 A.M.: I 746.0, dry. 20.0.
2:00 P.M.: I 745.6, dry. 32.0, wet. 22.0, cum. 2, SW 1-3, sand 40.4.

/204 cont./

132 9.00 P.M.: I 746.8, II 738.6, dry. 21.0, wet. 20.0, clouds = 0, wind = 0.

123 We wanted to pay our return visit. It did not seem advisable to take along guns, because they would have aroused too much attention; in order, however, not to leave out of consideration the principle of mistrust during a first encounter with unknown Indians, we made sure of our revolvers, well concealed in our leather belts. I prepared to spend the night in the village if possible; the measuring instruments and gifts were packed in the hammock; perhaps even during the course of the day there would be an opportunity to make an anthropological attack on the Suyá. "As long as man strives he errs."

123
609
837 The morning began very agreeably. Just as we were ready to leave the camp, a canoe with two men and three women appeared. The latter came in paradisiacal simplicity, and no less in paradisiacal innocence. Their desire to establish intimate relations, which could not be reconciled with the discipline required by our serious position, was explained by their companions in the sign language comprehensible to all ages and peoples, and thus the invitation of last night, which had already seemed to have an admixture of similar suggestions, appeared in a new [291] light. The two completely unclothed women were neither young nor beautiful, but in no way impertinent and offensive. Their naturalness was, of course, disconcerting: stepping out of the canoe, they washed themselves in the most unembarrassed way and thus showed that they still possessed the naive self-forgetfulness which criticism denies the Medicean Venus.

123
634
576 We then traveled to the Suyá village in the company of two soldiers. We were received by a great swarm placing their weapons on the ground and crying [illegible], [illegible] means "good," "friend," and the like. Each of us was carefully [354] taken by the hand and led up the path. On one side there were many women, some with infants, who sat on the left hip of the mother in a brownish-red wool /Wollen/ band running over her right shoulder. They looked at us inquisitively, but withdrew when we nodded to them. All in Eve's costume, all of the body

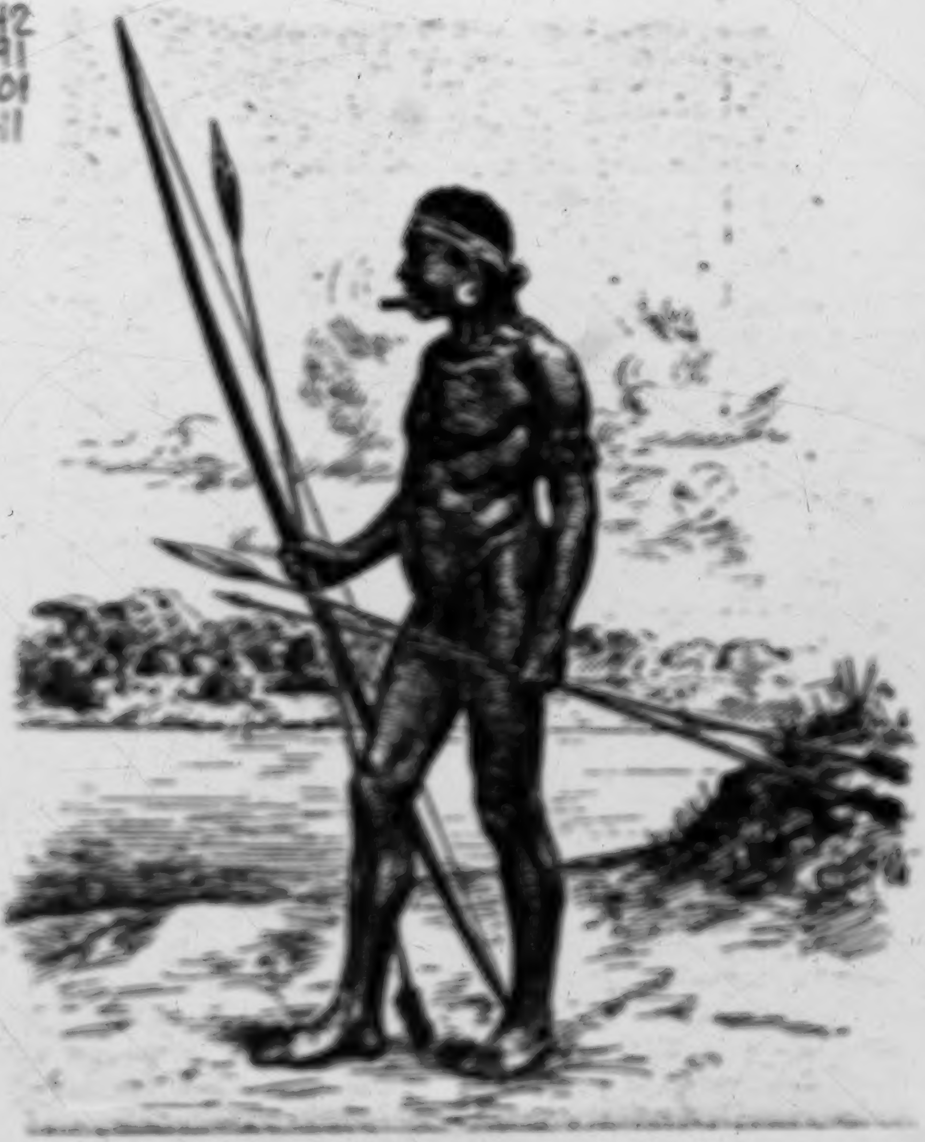
291
302 hair shaved, the head hair drawn up in a loose knot at the back of the head or /Illustration appears here. /205/ loose down to the

[Text continues on P. 93]

1: Steinen--SC R E-5 (1884) 1886 SP7 Bacairi

Suya SP21

142
291
301
411



Suyá.

Suya SP21

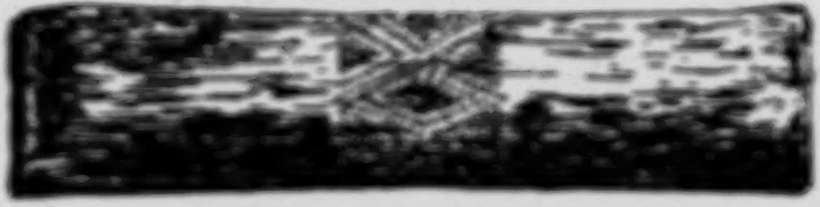
/385 cont./

301 [241] [302] shoulders; they, too, wore the rolled-up palm-leaf strip in their ears; their lips were not disfigured. One of them attracted my attention because of her beautiful white teeth; she had three chains with thick perforated stones around her neck.

123 604 Our kind guides had the obvious intention of distributing us in various huts; we pretended not to notice this, however, and together stepped into the last and largest one. 361 362 [173] 241 We counted nine beehive-like houses built exactly as among the Bakairi, and an open shelter in the center of the open plaza. Cotton and wild sugar cane, which furnishes the arrow shafts, grow all around.

123 604 594 In the house we were surrounded and oppressed in such a way that we could scarcely move. Wilhelm sat on a stool and, at each attempt to rise, [illegible] amicably pushed down. I wrote

412 531



Grating stick (mandioca scraper).

123 604 594 [316] down a few words; suspiciously they watched every movement of my hand. We bartered a few objects. They gave us good cigarettes of the familiar giant size; they served us a thin starchy liquid.

292 123 171 There was a series of cotton hammocks; the Suyá, however, always said "Bakairi" -- in one hut a man was busy weaving --, there is no doubt but that they first learned this art from the Bakairi. 352 Their actual bed is a coarsely plaited mat and a piece of wood for a pillow. And yet it is no less certain that these Suyá are superior 415 531 to the Bakairi in skill and energy. The pots were excellently wrought and nicely painted black; two concentric circles on the [illegible] upper edge, formed a design that particularly caught my attention.

/205 cont./

531 171 The painting of the calabashes showed the same geometric drawings as among the Bakaïrí. They were clever at plaiting pretty baskets, in which produce was stored, whereas the supply of flour was packed in artless bales.

285 251

352 532 /206/ Several stools represented a bird; the head and eyes were admirably worked, considering the miserable tools. On the grating sticks, or mandioca scrapers, the burity[1] pegs were arranged in an attractive design. The beijú[2] turners also showed painting.

412 531

609 123 (756) The jostling did not let up; one squinting old man, perhaps the sorcerer of the tribe, blew two huge clouds of smoke into each ear of each of us and promptly added his "kahahá, kahahá kuré." Extraordinarily early our hosts expressed the wish that we should now leave again and, when we did not understand them, took us by the hand, pointed to the other shore, and, walking ahead, tried to lure us back to the canoes. But we still did not understand them; we strode toward the shelter and sat down there. It probably served as the council place; there was a mat lying in the center, a place for a fire on either side, and a great number of straw spills scattered about indicated that popular speeches has been held here the night before. A blind man came along, leaning on a stick; an ancient greybeard, likewise on a stick, whose lower lip with a huge plug wobbled violently, felt us with trembling hands.

The resolute Trumaí woman of yesterday also appeared; she unquestionably had influence among the men and therefore received a splendid bracelet with blue beads, which she accepted, smiling contentedly.

The sorcerer, whose impatience grew from minute to minute, sat beside us; he was almost in despair over the slowness of our intellectual capacity and complained bitterly to the circle of warriors surrounding us. Did the worthy fellow fear losing face himself because the foreign sorcerers were superior to him? I pulled out a mirror, none of which they had ever seen, and with a flattering "kahahá, kahahá" I held it before the

[1] [i.e. a palm, Mauritia flexuosa--Analyst]
[2] [i.e. flat cake made with manioc flour--Analyst]

/206 cont./

604 P23 [152] countenance of my squinting neighbor." How he rolled his eyes! He had cast only a fleeting glance at it and terror was painted on his features; excitedly he warned the others against looking at the object. Then I was seized with mischief; I picked up the small ray of sunlight with the polished surface and let it flicker rapidly two or three times over the bodies of those [152] standing around. Screaming they dashed away; threatening, they returned with their weapons and beckoned vehemently for us to leave. Now it was time for us to understand. As composed and deliberate as possible, without hurrying, we started to take our leave, but it was not until the canoe pushed off from shore that the bald forehead of the sorcerer smoothed out.

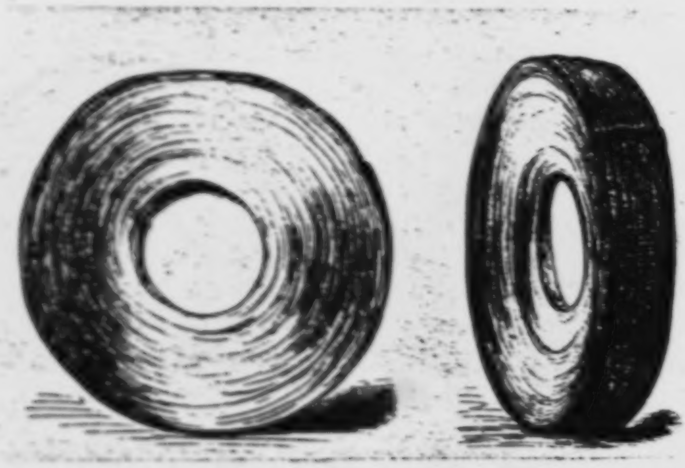
162 In the late afternoon some visitors. From our experiences it would scarcely be possible to state the number of Suyá; in any case it is the most populous /207/ village of those that we saw. An ample figure would be 150 souls, men, women, and children.

142 They are somewhat taller on the average than the tribes that we have met thus far; none, however, reaches 1.70 meters, slim with strong musculature; there is a little more yellow admixture in their skin color. A high, but slightly receding forehead, narrow, usually straight noses, rather narrow eye slits, sensible features -- without the disfigurement these faces would 302 not show anything unusual. Some have the front half of the head shaved; in back the hair, which is more straight than wavy, [301] is knotted or hangs in a tangle down to the shoulders. We noticed two who wore yellow cotton strands like a wig. Many have a [142] greater /Illustration appears here/ tendency toward beard growth; one had a thin mustache. Only a few have removed the rest of the body hair. The eyelashes are usually plucked. Many scars from cuts over the entire body.

301 [826] [304] [142] The [illegible] is a roll, like a tape measure (diameter, seven centimeters; width of band, 1.5 centimeters), made out of the wide leaf strips of the bacava palm; the ear lobes in which it is worn by both sexes look as though they were slit and, when

142 /207 cont./
301 the roll, which has gradually greatly extended them, is removed,
[304] they hang like reins almost down to the collarbone;
thus it causes great inconvenience if the lancó is not put on,
as often happens; but they know how to help themselves: they
wind the flapping reins over the shell of the ear.

301 The lip disk is called "nigakoko" and is exclusively the
ornament of adult men. It is very delicately worked out of a
wood as light as cork, /208/ up to seven or eight centimeters



Ear roll.

in diameter, and 1.7 centimeters thick. The edge has a groove-like
depression all around it by means of which the disk is firmly
[531] held. The upper surface and the edge are painted red; the under
surface is white and decorated with a concentric circle painted
[304] on in black. The hole in which the disk is inserted is pierced in
the center just below the red part of the lips; its weight causes
it to fall in a horizontal position; at the edges the painted red
blends directly into the mucous membrane of the mouth. In
[164] profile a strange sight. The lower incisors, lacking the pressure
of the lips, become crooked, break off, fall out. The accumula-
[147] tion of saliva is also affected, and thus the Suyá are constantly

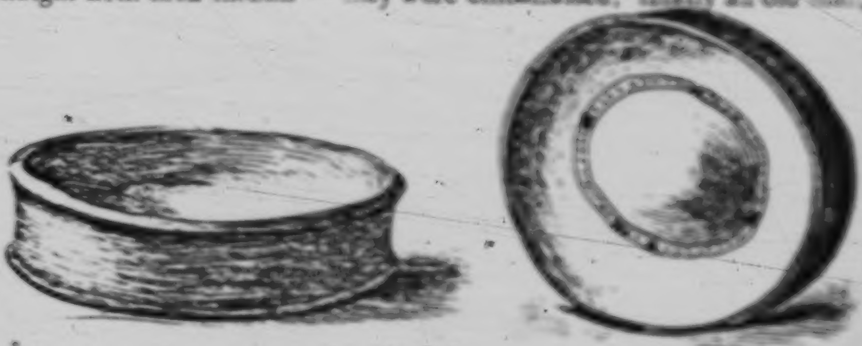
/208 cont./

301 147 forced to swallow it; as a result, their speech is interrupted at regular intervals by a lapping noise.

[194] It is impossible for them to pronounce a pure initial "p"; what they manage is a sound between "f" and "h" (1).

1. Cf. "Appendix," the Suyá vocabulary.
Phonetic Change IV /untranslated/.

301 126 [437] They smiled awkwardly at first when I demanded the plugs straight from their mouths -- they were embarrassed; finally an old man,



Lip disk.
a Upper side. b Under side.

who no doubt more readily succeeded in mastering the opposing vanity and modesty, was the first to make up his mind, was given a little pile of blue beads as a reward, and the ice was broken. How they crowded around, vying with one another to barter. They were certainly 142 301 more handsome, however, with the lip disk; the hole showed the uneven, knobby inner edge of the mucous membrane, the teeth were visible 000 through it, and the saliva-lapping did not cease. It is difficult for one to go deeply into the soul of a Suyá girl /209/ when she says to her bridegroom: "Behold, my friend, you are handsome and charming. Your lips are like roses dripping with flowing myrrh."

And surely the Suyá girl says that, even though with slightly different words than the clergyman.

We admire a most charming little ear, in the lobe of which a diamond star glitters -- the Suyá taste naturally runs more to size,

1. Steinen--SB I-5 (1894) 1936 SP7 Bacairi
Suya 578

[209 cont.]

500 since nothing dainty with which he might attract attention is available to him; the basic inclination is the same in both cases. Why are we so one-sided and do not also want a jewel in our lip? It need not necessarily be a golden saucer. Such a lip-plug does not become any more burdensome in eating and smoking than it does in talking. In drinking it would even protect hasty natures from losses, and yet, no, it would not work -- women will not understand how I could forget such a thing.

301 237 In the making of feather ornaments the Suyá* are similarly superior to the others. They like the combination of red and orange; they wear both the diadem with towering arara feathers and the round caps fitting on the head with a wide-meshed cotton plaiting. Feather bands around the upper arm.

These trinkets, however, are not everyday garb.

411 [124] [53] Their heavy, dark brown, flat clubs, one meter 40 centimeters long and made from the wood of the airi palm, have two eye-like insets of mussel shell. On one the handle was covered with a black-yellow plaiting.

They gave us a shooting demonstration with arrows, on the point of which a ball of resin sits and around the centre of which there is a pierced tucum seed open on the side; by means of the latter a peculiar high-pitched ringing and-whistling is produced during the flight of the arrow. Our men were mad about these arrows and provoked great hilarity among the camaradas with their attempts.

[102] To my delight I acquired an interesting specimen, the only one that we saw -- an arrow thrower, which the owner called "hapulatsara" (a verb?). A little round rod 23 centimeters long and provided with a hook-shaped curvature at one end changes at the other end into a plate six centimeters wide and 14 centimeters long, which has a hole. The index finger is stuck through the latter, the rod rests on the forearm, and the arrow, only gently guided with the fingers and thrown free by the hook, which it lies behind, whizzes off with great force and great accuracy of direction, which can never be achieved with the

*[i.e. The Suya [illegible] -- Bacairi?]

/218 cont./

[illegible] for alone, since, as a result of the unavoidable friction of the grip, the light /219/ projectile cannot get away without restraint and cannot cut through the air sharply. (Cf. the second ethnographic plate /see p. [illegible]/.)

[illegible] I have already described the arrows provided with bamboo blades in connection with the Trumaí.

501 The axe and the canoe do not have any peculiarities.

[illegible] The stone axes are distinguished by their size and weight. — I acquired a kind of chisel which consisted of a wooden handle and a piece of bone lashed to it.

[illegible] The Suyá made a great effort to obtain from the men as many sets of piranha teeth as possible, which were cut out for them.

[illegible] They also brought me firm cotton bands, which are supposed to be worn under the knee, with a pendant of rattling shells, as well as carrying bands for infants.

501 Around the waist they adorn themselves with strings of small stone disks. Necklaces of rectangular, slightly convex shell-disks were very pretty.

[illegible] Their flutes, which consist of three tubes, are very large (the longest tube, 50 centimeters), but are tied together without any care. One flute similar to the Bakairí [illegible] came from the Kamayurá.

[illegible] 5 Sept. 7:00 A.M.: I 744.6, dry. 18.8, wet. 16.1; clear, calm, chilly night, toward 3:00 A.M. sharp wind out of the E.

2:00 P.M.: I 743.0, II 738.4, dry. 30.2, wet. 22.5, cum. 6, NNW 2-3, ground radiation max. 47.3; wind 11:00 ENE.

9:00 P.M.: I 743.4, II 737.0, dry. 22.1, wet. 21.1, cir. 4-2, 7:00 P.M. NNE, sheet lightning.

[illegible] The Suyá came very late today. We were beginning to fear that something was wrong; we saw the smoke of a rather large fire rise up, constantly heard dull flute tones, but not a soul could be seen on the shore. And when they finally appeared,

/110 cont./

their large number was striking. This must have been almost all the men, and not without suspicion we noted that they were all armed with bows, arrows, clubs, or sticks. The morning passed without disturbance, however; many soon withdrew. They urgently wanted us to depart. They pointed to the sun -- when it has passed the midday peak, we should strike camp. They had no more to eat; evidently they were afraid to set out to hunt and fish as long as our presence threatened their village.

They left us a few provisions, but only with great reluctance. Besides the wild mandioca, they plant a fine, golden maize which is distinguished by the smallness of the ears, inhame, sweet potatoes, beans, tobacco, cotton. We also found mandubí, mangabas, gourd seeds (*[illegible]*), and those-- ... *pequi* nuts -- the /111/ fruit of the chestnut tree, so pleasant to the Brazilian palate and no less so to our own, which, according to the Suyá, was fetched from some distance.

241

Two Manitsauá Indians, whose aldea is located downstream on a left tributary of the Schingú allegedly four days' journey from here, are being held in captivity by the Suyá. The first one who attracted our attention was a thirtyish man of foreign appearance with a rather vigorous, though thin full-beard, who, if his eyes had not been so veiled and empty, would have had to be described as quite handsome. Besides him, we also became acquainted with an old man with two sons; unfortunately, after a short time they were not to be held back any longer, so I was happy to be able to write down even a few words. The old man had a tonsure that had grown back in and rather sparse beard growth. Those three thin, sickly; hair, skin color like the Bakaïrí; one of the boys with remarkably fine hands and small ears, 15-17 years old. Among all four, hooked nose, narrow eye slits. They carried weapons, but no ornaments of any kind. The courteous Suyá called them "brothers." I rewarded the old man richly so that he would come again tomorrow -- soon afterwards I found my gifts in the hands of apparently the closest "brother," to whom everything had to be delivered.

142

Suyá 178
[illegible] 176
Manitsauá

/XIII cont./

5
173 Hence I pointed out to this Suyá, indicating the position of the sun, that he and his brother should visit me again tomorrow morning.

How astonished we were, however, when in the evening, between eight and nine o'clock, a small number arrived without weapons, cheerful and unconstrained, pointed to the moon, and clearly explained that they had been ordered for this hour.

I immediately began to question the female, together with a Suyá, and continued the linguistic recording. Two of our dogs came by and, from the words that they drew from the Manitsauá, it was possible, first, to confirm that they, too, have a word for dog, and therefore probably also the dogs themselves, as a joyful "Manitsauá [illegible]" seemed to indicate, and, secondly, to obtain the color adjectives, since one dog was black, the other yellow. This was immediately extended to other colored objects. By this time I thought that the Suyá sitting nearby was equally as advanced. He did not understand me, however, and persistently pronounced only the names of the objects, although the Manitsauá, who understood me perfectly, was trying to help me.

I put down the most necessary words for the Suyá: but as soon as I came to the verbs -- good heavens! To eat and to drink -- when I showed them that, the words came to them so quickly and naturally /!!!!/ that I could not fail to get them. Whatever else I expressed in pantomime, however, to make clear my wishes, sleeping, laughing, crying, running, was appreciated by all as a histrionic achievement, evoked much merriment, and aroused the urge for imitation among my public -- but the magic words, the redeeming ones, were not uttered. Our conversation continues in a fluent pace. With ni "that," [illegible] "good," and [illegible] "not good," [illegible] "I do not understand," one can carry on the most extensive conversation about most things of heaven and earth. One of the first to whom I addressed a question had already said "[illegible]" and at the same time pointed to his ears as though he were hard of hearing; -- now, when shortly thereafter an inquisitive circle of Suyá bombarded me with questions,

/111 cont./

176 142 I said very gravely with the same gesture, "[illegible], [illegible]," but I could not maintain my seriousness, for on their baffled faces there was so easily emerged such a mixture of astonishment at how well I suddenly spoke Suyá and, at the same time, obvious suspicion that I might then want to know much more than I had to leave out [illegible]. I realized that this little Schingú people still did not know, not only our inventions and acquirements in general, but, in particular, even our oldest jokes.

[16] 176 532 The squinting[illegible] also took part in the linguistic session. When I saw that I had exhausted their patience, and [illegible] my little book, he would pencil and paper. He wanted to draw a [illegible] designed, in exchange for a kitchen knife, drew two pages full, giving the pencil properly in spite of the first attempt -- to be so, in his preoccupation he several times held it in the candle flat, as he was accustomed to do from his studies in resin paint. If he failed with the lozenge-shaped figures, he filled other space with hatching. He was very diligent, and, with the cold front of his skull, he resembled a Japanese squatting ink work, for which the red-lacquered lip-bowl did not harmonize badly.

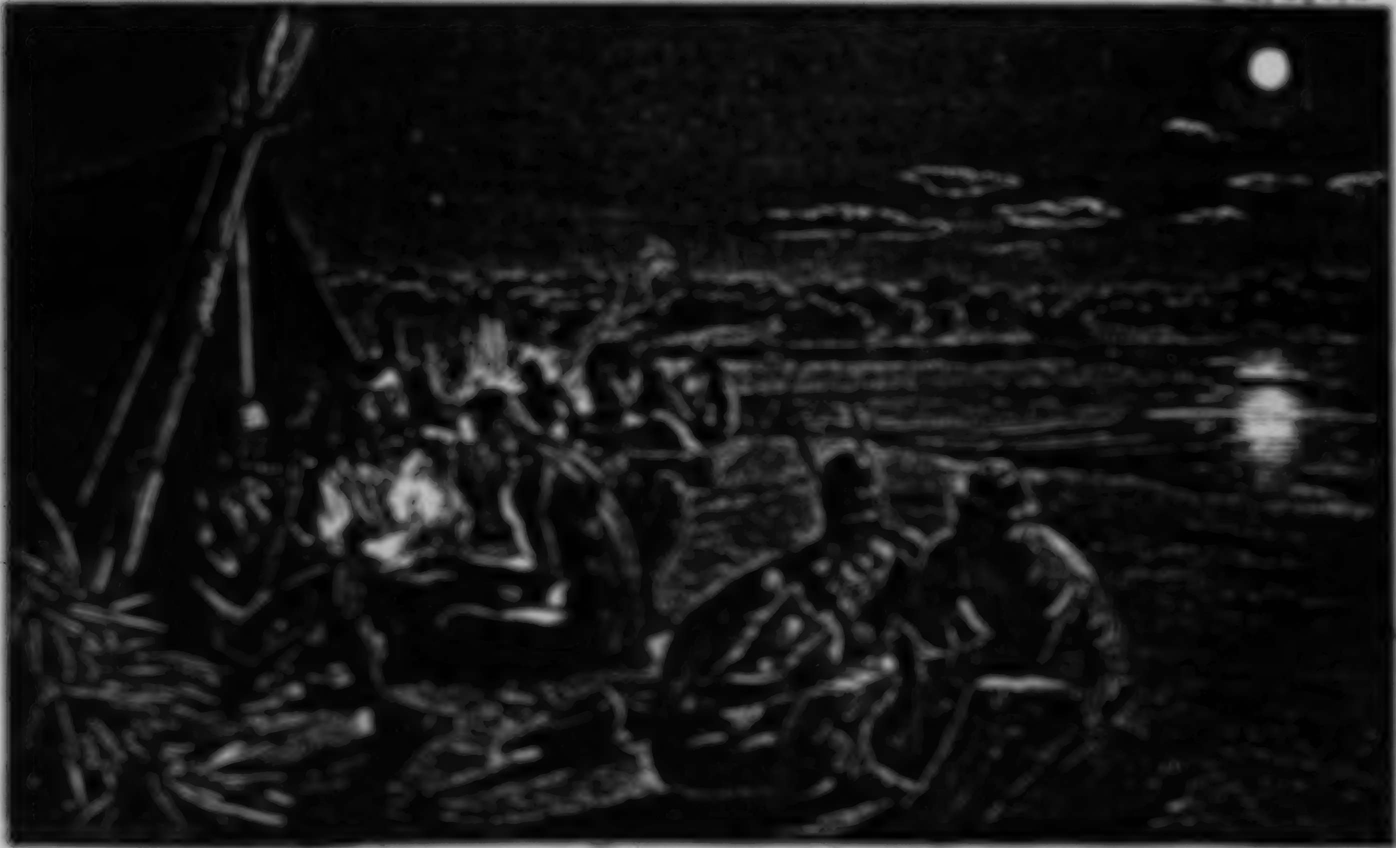
Wilhelm put with another colleague, who covered several pages of the foreignwordalbum with blue and red cut marks.

124 Gradually a big assembly had gathered in front of our tent. A beautiful full-moon night: the river glittered and over yonder, above the ink scenery of the trees, floated small silver clouds. A venerable man with a distinctive head, from which the hair hung in [illegible] down to his shoulders, was talking. A calm, clear voice, genuine gesticulation. The Trumaí are their enemies. "Trumaí and [illegible]." They had received in a friendly manner a [illegible] who was visiting them and, /illustration appears here/ /[illegible]/ was explained with the vividest expression, killed him treacherously the next day. But the Suyá will take revenge on the Trumaí! Now it was our turn! We have heard, dear old man, for the end of your [illegible] several of our heroes leaped forward simultaneously to strike up the song of victory; we had seen

641

123

[Text continues on p. 104]



[illegible]

Suya S?

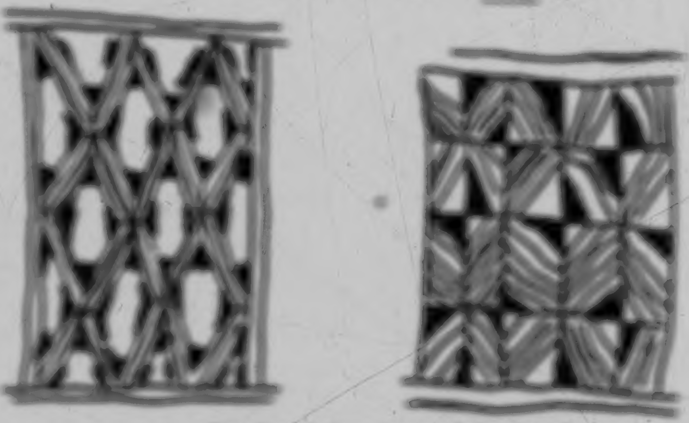
/213 cont./

723 the miserable Trumaí flying, despite their hi-hi, and had captured all their weapons. This news aroused great joy among the
532 Suyá: they had, of course, long since seen how many bows and arrows of the Trumaí we possessed and had made their surmises about this.

124 The old man was well acquainted with the Kustenaú and Bakairí; Antonio was introduced, "our" Bakairí. "Well, well," said the old man, as was clear from his gestures, "you probably picked him up on a raiding expedition when he was still small and let him grow up as a brother!"

[illegible] One word led to another: the old man understood what we wanted to know. He enumerated all the tribes that are settled on the upper Schingú; in order to be quite clear, he drew the course of the river in the sand with his finger. Mbiyú is river.

532

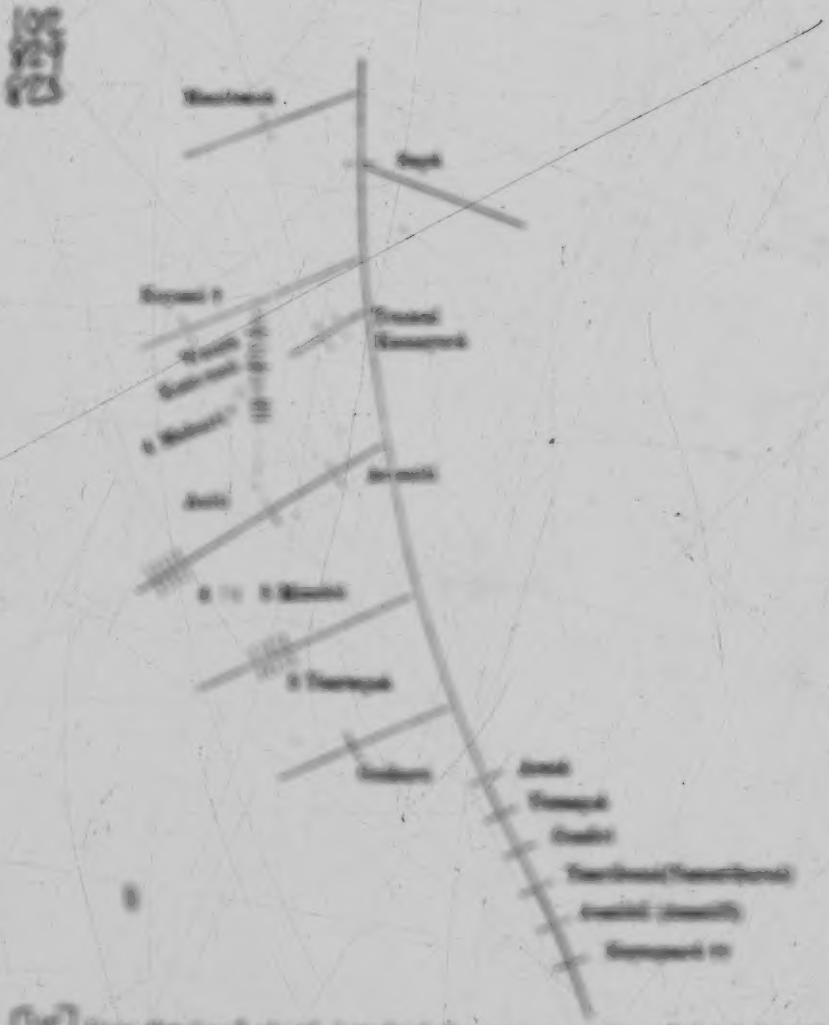


Ornamental drawings of the Suyá.

[illegible] Suyá-mbiyú, -- Bakairí, Kustenaú, Waurá-mbiyú, -- and to our greatest surprise he drew the Batovy, the only one which he portrayed in this way, and, to be sure, entirely on his own initiative, with a meander-like, tortuous course. He repeated each name two or three times; where a tribe, such as, for example, the Minaká /Mehinacu/, has five villages, he said Minaká five times, made five lines in the sand, and bent the five fingers of one hand aside, one by one. On the following page there is an exact copy of his drawing with the names added.

[illegible] (1954) 1956 [illegible]

Suya [illegible]



[illegible] How the [illegible] reached the source region of the [illegible]

[illegible] 2. The [illegible] Kayapó-mixed. However, the existence of a [illegible] tribe did not seem absolutely certain to us. [illegible] as the [illegible] call themselves, according to the [illegible]?

/213 cont./

[illegible] Whether the drawing is in fact to be trusted to the extent that all of the tributaries of the main arm (the Kulisehu) come from the left, I do not venture /214/ to say. Since, however, the upper Schingú, as we must now presume, comes so close to the Araguay, which flows farther south, it is conceivable that the watershed between Schingú and Araguay /[illegible] appears here/ extends closer to the former there. For the time being, however, this does not matter; the important thing is that such a multitude of no less than 13 tribes inhabit a dozen of the Kulisehu. The spelling of the last names is [illegible] uncertain because our geographer was in a greater hurry towards the end; he repeated the entire list over again, however, and affirmed it as I read it to him.

[illegible] How favored we were by fortune! Which guided us to precisely the only place where we were able to tie in with something familiar, namely, in connection with the Bakairí. Fortune had pressed into our hands the only key that fits the locked portal. /215/ And if we had embarked on the [illegible], which, according to the accounts of the Bakairí, has the [illegible] [illegible] — who knows how far we would have come. [illegible] had traveled farther to the east in the Kulisehu, we [illegible] expected a greater abundance of interesting material, to be sure, but this task would have been too great for our [illegible] expedition. It could have been accomplished only in complete independence, and it is very doubtful whether we could be [illegible] the [illegible] problem — the downward journey on the Schingú.

How are conditions downstream?

There is a "[illegible]," that is certain. [illegible] [illegible] of the Suyá? Contrary to the result of our study on the [illegible] day, we now believe that we shall encounter second Suyá village. It is my only comfort. We cannot stay here any longer — our departure is being urged upon us to such extent that we shall have to give in, however much I am concerned about the loss of body measurements. If I should [illegible] an attack with the magic apparatus, however, I would [illegible] compliance, and the men, too, are impatient, since though, who [illegible]

[illegible] [i.e. [illegible] — [illegible]?] [illegible] [i.e. [illegible] — [illegible]?]
[illegible] [i.e. [illegible] — [illegible]?]

/213 cont./

that they have nothing more to eat themselves, are bringing us nothing but ground seeds.

Our much-traveled Luyá geographer has been to that "salto". Beyond it they had seen many [illegible] and turned back out of fear. The Luyá -- if they are telling the truth -- are not familiar with any course except that of the [illegible] living on a tributary. And today, when we are indebted to them for such an enrichment of our knowledge, I should not like to think ill of the good old man. As a reward we put around his neck a night-watchman's whistle, the shrill sound of which impressed him. He also pleased us very much, saying that we had given the Luyá so many knives. Amid many mutual compliments about how splendid the other was, we parted at midnight.

While we were sitting together talking, however, a new company of seven men arrived at 12:30. They, too, wanted to dance! They, too, wanted to earn kitchen knives! Yes, gentlemen, everything can be overdone, even the love of art. As courteous as we were here, we sent them home, but they only left reluctantly and, as before, cordially invited me to accompany them. Even that yet!

/214/

Fifteenth Chapter

Entrance of the Creek into the Mountains -- Unsuccessful Expedition.

/Pages 214-219, 8 Sept. through 9 Sept., are omitted in the translation/

/219/

9 Sept. [illegible] 10^h 19'.5, 3, [illegible], bar. 38.05, total 677.28.
7.30 a.m.: I 740.1, II 738.8, dry 21.5, wet 20.8, [illegible] 8, wind [illegible], water 28.4.
3.45 P.M.: I 741.4, II 738.4, dry 25.8, wet 22.7, [illegible] 8, wind [illegible], water 28.2, thunderstorms all around.

/218 cont./

The morning toilet of the Suyá. They paint each other's back with a thick coat of red, an excellent remedy; the borrachudos perish in the oil /220/ and soon their backs, like our glue sticks against flies, are strewn with blackish cadavers.

The movement of the stream is very slight; several islands. The chestnut tree (Bertholletia excelsa) towers over the woods. Here and there small alligators have been observed.

From about 11:00 cumuli have been forming on the horizon. Air and water do not stir. It is very hot; perspiration is extremely annoying to the eyes; a swarm of borrachudos is the faithful escort of the canoe.

At times an occasional gentle current of air from the north. Course in that direction very good. A high woods appears in the distance, but in its immediate vicinity it dwindles to a low ridge of a hill. We camp opposite an attractive cluster of [illegible] (see the glossary, p. 171) palms. Piranhas are quickly caught; the Suyá present us with a fish shot with an arrow, a [illegible] or [illegible]. They also killed another fish, [illegible], that has a pendulous lower lip. -- Determining the latitude shows a favorable result.

The Suyá chief becomes quite affectionate. He urgently advises us to abandon the plan to go downstream. Beyond the salto, there are supposed to be bad people; he saw them by the fire (which he had reported to us earlier without mentioning the people). They wore long feathers in their ears and had foot-long arrow points (1). He himself was afraid of visiting them

1. Obviously a description of the [illegible].

acquaintances. "[illegible] [illegible] bad, those are bad people," he repeated manifestly. We should set out with him against the Trumai. He was positively in love with this battle plan; we were to go with them, we were to hide in the woods, and when the Trumai were asleep, we were to shoot them down from ambush; all the men would be killed and the women -- the brave man did not realize that we were not enthusiastically agreeing

[i.e. small biting flies -- [illegible]]

[i.e., [illegible], palms -- [illegible]]

[220 cont.]

with him -- we would divide up the women, one half for the boys, the other half for us; each of us would be able to have more than one; then we would go home, then they would go home.

Civilization certainly has its drawbacks.

13 Sept. [illegible] 6.2, 3, [illegible] 7.3, [illegible] 23.16, [illegible] 738.42.
9.15 A.M. [illegible] 743.0, [illegible] 738.0, dry 21.4, wet 20.8,
clouds = 0 wind = 0, water 27.7, clear night. Ground [illegible] minimum 20.4.

Once again a geography lesson, the stones are drawn in the sand and the tribes listed.

Off at 9:00 in the morning. The companions remain behind. Oh my forefeeling! If only we had remained a day longer! One should always follow one's first, one's best impulse. [221]
[Illustration appears here.]

[222] Nine o'clock in the evening. A bed of large grey boulders along the right shore, they project like a bar as much as 200 meters into the river, the dark grey-green water quiet as a lagoon, to the left a little island garden.

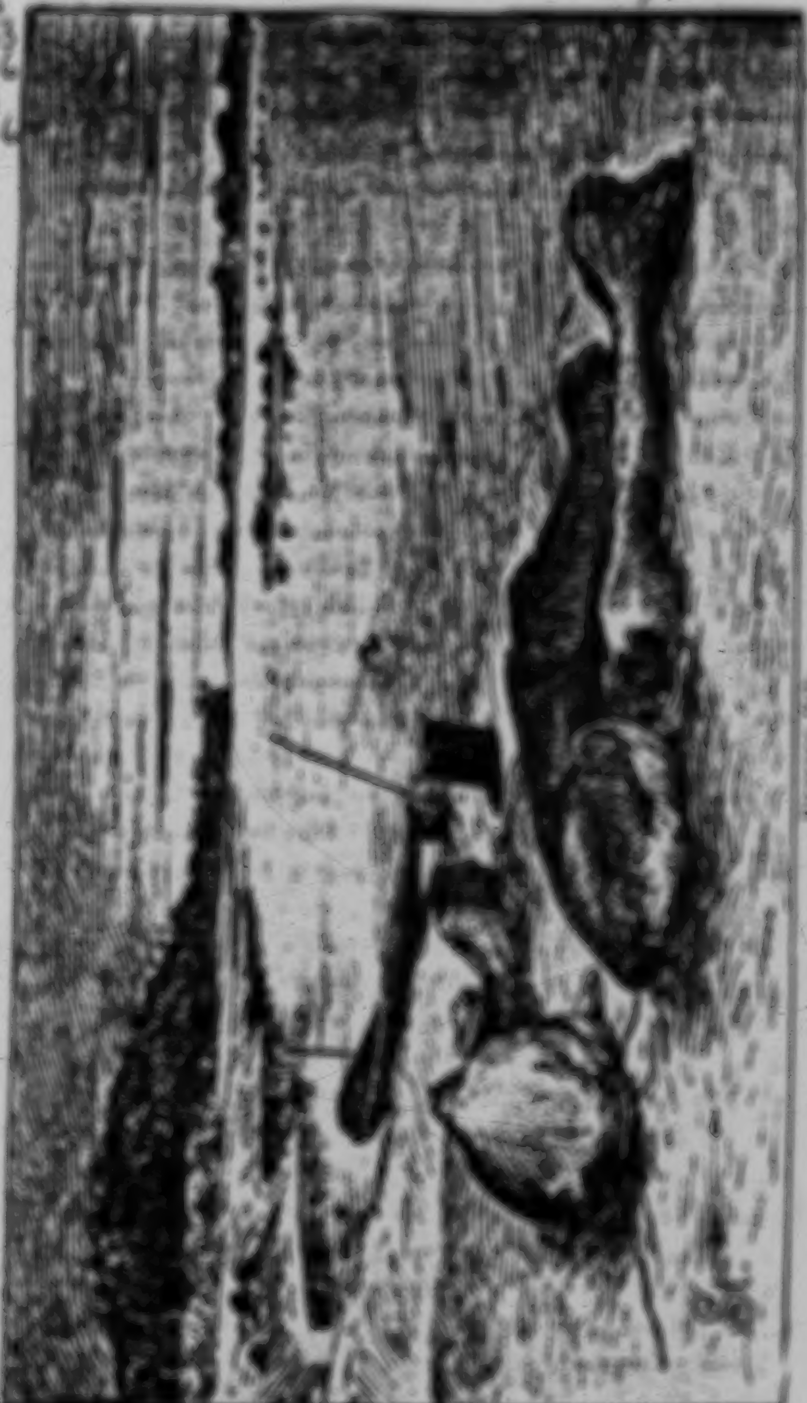
Angico trees, [illegible], [illegible], gracefully elegant [illegible] palms, now and then -- we are approaching the confluence where we might meet them -- a [illegible], [illegible], two meters.

About 1:00 in the afternoon we come to a fork in the river, one branch ran westward, the other northward. The ones in the lead, who were considering which they should choose, suddenly found themselves hailed in a clear, loudly resounding voice. Two Indians pushed off from the island and very rapidly rowed down the west branch. We saw three canoes lying on the north shore. We [illegible] and pushed ahead. Under the trees stood a naked woman with four children, a man sat bent over in the canoe, as though he were absorbed in reading a book, which was very [illegible], and ignored our approach until we replied "[illegible]." Then the women and children ran into the woods, we heard them scream and weep -- the Indians, Suyá, who had remained hidden, came out and appeared friendly, but did not permit us to land. We did not quite know what to do, since we were uncertain where

[illegible]
[illegible]
[illegible]
[Page continued on p. [illegible]]

[illegible]

[illegible]



[illegible]

/III cont./

[illegible] the hidden wire. Hence we proceeded on the north branch toward a rather distant praia that belonged to a small island beyond the confluence of the two branches. Wilhelm's and my canoe ran aground on a stone bar. The three canoes accompanied us at a respectful distance, their excited occupants chattering incessantly.

[illegible] We landed and set up housekeeping, the boys held back, and again I had to struggle to them, up to my knees in water. Apparently they had been informed of our arrival, the manner in which they immediately demanded knives and beads obviously proved this. We ordered beiju, they withdrew.

Strong wind and thundershowers, high water, we were glad to be sitting where it was dry.

At 3:00 in the afternoon the boys came again and they all brought very badly baked beiju. A few decided to land, among those who stayed behind we noticed a [illegible], again with a rugged face and small eyes. We bartered a little, they were suspicious beyond all measure.

We hoped for something better the next morning.

[illegible] Clementino above caught two [illegible] (see the glossary, p. 170 f.), a mighty [illegible] of piranhas.

[illegible] [illegible] Bugs and [illegible] had high fever. Since 7 September [illegible] has been a participant in the quinine cure, eight [illegible].

[illegible] 11 Sept. 7:00 A.M., I 747.1, II 730.4, dry. 22.1, wet. 21.8, [illegible] 0, S.W. 1.
2:00 P.M., I 746.6, II 730.0, dry. 25.4, wet. 24.8, [illegible] 7, wind [illegible] 0.
9:00 P.M., I 747.0, II 730.6, dry. 22.2, [illegible] 5, 8:00 P.M. thunderstorm, strong east wind 3-4.

[illegible] Waiting in vain for the companions. At 9:00 at night one could still hear [illegible] being blown. The men crashed all day; there was an /illustration appears here/ uninterrupted boiling and stewing in the pots and the piranhas were browning on grass grills.

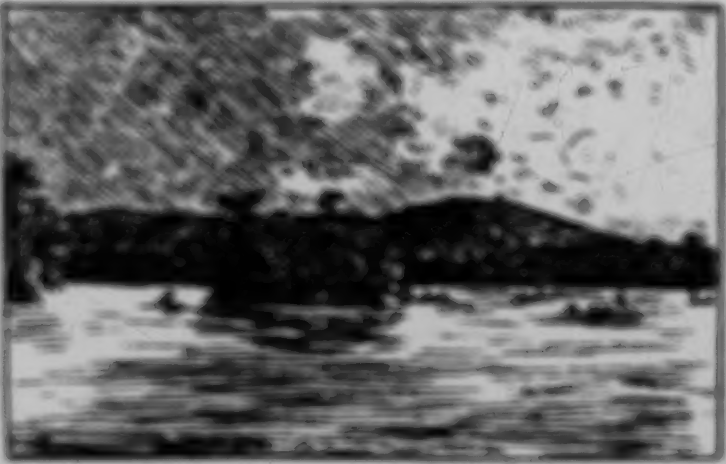
Toward 4:00 in the afternoon we three with four men and two canoes set out to visit the boys. Nothing on shore, no human being, no boats. Two open huts consisting merely of a leaf roof and a few posts, a dead [illegible] (see the glossary, p. 171 f.).

[illegible] [illegible] [illegible]

/223 cont./

122 (sq.) bare remains -- all was now clear. There was no "aldea".
[224] Only a hunting expedition of the Suyá had reached this far -- the
[34] old man had not been lying, we were to come across Suyá, but that report of the first day, that there are no more Suyá farther down, was correct in the sense that there are no more aldeas. In order to be quite certain, we returned by way of the west branch.
[35] Magnificent wooded shores, an impenetrable wall of intertwined underbrush permitted only occasional glimpses of a smooth trunk.

133



Entrance of the Schingú into the mountains.

122 [33] /226/ The west branch about 350 meters wide, the north branch 400 meters. -- Caught by surprise by a thunderstorm at 2:00 at night, soaked through, we gathered up the hammocks and fled into the tent.

11 Sept. φ 9° 57'.5, λ 1° 9'.8, km. 26.80, total 726.75.
192 7:30 A.M.: I 740.0, II 729.6, dry. 22.2, wet. 5, water 26.2, heavy rain at 2:00 A.M.
Evening: I 747.6, II 739.0, dry. 28.1, wet. 23.8, thunderclouds in W 0, W 1-2, water 28.8

/224 cont./

153
122 Off at 7:30 in the morning. River 8-900 meters wide. Water temperature 28°. High water marks on trees 2.3 meters. Sunny and windy.

Ahead, serra[a] densely covered with verdure, apparently running from NE to SW.

We turn right into a branch with a great deal of rock in it; it is rather shallow and has many small rapids. But it soon widens and, with the main branch, forms a wide body of water. Mist particles ahead so that we feared a serious obstruction.

At the left the river, interrupted by small rock islands overgrown with grass and bushes, drops three meters as a steep cachoeira and thereafter has a width of 1,200 meters. The serra on the left is about 80 meters high. We could think of no more worthy name for this waterfall, which, on account of its location, is most characteristic geographically and of the utmost significance ethnologically, than "Martius Cataract," in honor of our countryman, who ranks foremost among all the explorers of Brazil.

The canoes were unloaded and pushed through the low, rocky bed; they often hit against the stones, but everything went off without an accident. Morellos and Quintiliano went with their boat through the salto, where they had found a channel, and arrived somewhat later, but unharmed. Black, large, and fat mosquitoes.

We had arrived at 10:00 in the morning; at 12:00 noon, when the last canoe had been dragged through, we continued our journey.

Many matrinchams/a kind of fish/.

155 Soon the river narrows to 800 meters; the ridge on the left disappears and makes way for scrub woods and swamp area; to the right, however, it becomes hilly. Ahead we sight a dark serra and behind it a second one. At this point the river turns to the north and is only 6-300 meters wide.

157 Again to the east, the predominant direction today. Bacaba palm with tall, slender trunk and green fruit. Tucum, buriti.

a[i.e. mountain range -- Analyst]

/224 cont./

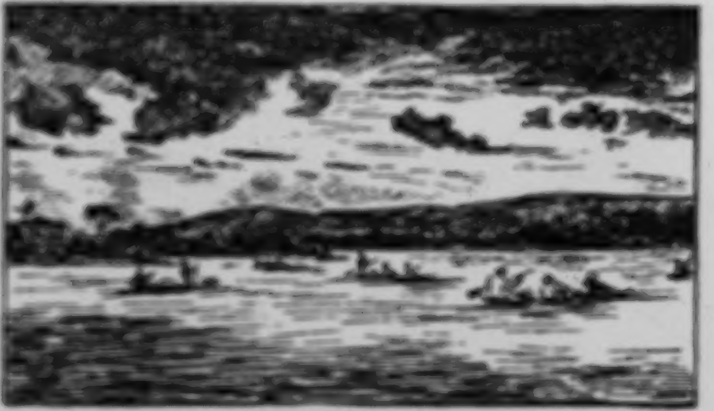
122 On the small beach where we camp, Antonio has found about 100 eggs. Pleasant, sunny evening; in front of us and behind us it has thundered and rained. -- Chico has a high fever.

/225/

13 Sept. φ 9° 47'.5, λ 1° 26'.5, km. 28.04, total 754.81.
132 6:45 A.M.: I 749.0, II 740.4, dry. 21.4, wet. 20.9, clr. c. 5°, water 28.5, at night little rain. 6:00 P.M.: I 747.6, II 739.0, dry. 24.3, wet. 22.3, str. c. 8, water 29.9, 7:00 P.M. heavy thunderstorm.

At 4:00 this morning everyone already at the fire; we got up at 4:45, ate egg mingau and came to the happy conclusion that we have the tenth degree of latitude behind us.

133



Schingú landscape.

Off after 7:00 in the morning. Islands. At the widest spot the volume of water is scarcely less than one and a half kilometers wide.

A strange uniform that the men now have. Shirts? One or another of them is still provided with this not indispensable garment; most of them, however, have allowed it to stray into the possession of the Indians, who are incapable of judging how many holes characteristically belong in a shirt.

Some go about with naked torsos and try to ward off the insects with the oil of the Suyá; others have hung the gray military coat, all of the buttons of which have been sacrificed to the passion of the compadres, loosely around them. Hats? Caps?

1: Steinen--115 D,E-5 (1884) 1886 SP7 Bacairi
Suya SP21

/225 cont./

280 They, too, were greatly coveted. In our ten canoes I distinguish, according to the covering of the head with feather caps or straw diadems, four Trumaí, one Suyá, and four Bakaïrí. There are also some scarves tied around the head. Trousers? To some extent and, even though one-sided, worn out to above the knees; there are gaps everywhere and, on account of the mosquito plague, to be sure, /226/ considerable gaps. We are well on our way to adopting the simple customs of the Indians. /The remainder of p. 226 and pp. 227-234 are omitted in the translation./

/235/

000

Sixteenth Chapter

The Yuruna. Trip to Piranhaquara

122

A canoe in sight! Everyone is seized with happy excitement. On such occasions one learns how fast rowing can be. A second and third canoe
[501] depart from the shore; a few naked Indians are sitting in each one.

[609] We call out a gay "Bom dia" to them; "Bom dia,
[101] camarada," is the equally happy rejoinder, "Yuruna, Yuruna."

000 Bom dia, camarada! -- You good souls in the theater whose hearts contract convulsively when for several acts things were all the more miserable and wretched for your beloved hero the more resigned and good he was, you whose fingers twitched spasmodically at your handkerchiefs when finally the redeeming love, which had long been known to you, but which seemed to be only a blessed dream to him, bursting all bonds, recklessly threw herself at his breast, you alone can understand our state of mind; we, too, twitched -- no, our handkerchiefs had long since become a blessed dream to us -- but there was a twitching in our arms and fingers, animating them to embrace these worthy sons of the wilderness whose "Bom dia, Camarada" removed a mountainous weight from our hearts.

123 The chief is called José; a competition of inquisitive
[622] questions and answers arises with him. His Portuguese is
[191] perfectly adequate for the most essential understanding. "Is this river the Schingú?" is the first inquiry of the men, who admire the apparatus of astronomy, but have little faith in

/235 cont./

123 its results. It is painful, /236/ José has never heard anything about the Schingú. "Are there many more cachoeiras?"[a] -- José casts a smiling glance at our frail vessels, touches them pityingly with his hand, and says: "Não presta, camarada, these are worth nothing, dear friend."

He for his part is quite satisfied with our statement that we have come from Cuyabá and tries to impress the word upon his memory by numerous repetitions. It is important to him to 648 learn whether we had met Karajá Indians. The Karajá, we are told, are the mortal enemies of the Yuruna; they were the ones who destroyed and set fire to the huts that we saw.

829 José would also like to know what kind of people there are upstream. Besides the Karajá, who live in the stretches of country between the Schingú and the Araguay, he did not know any tribes of the upper Schingú. The Suyá were complete strangers to him, Trumaí, Bakaïrí -- none of these words had ever reached the ear of the Yuruna. This fact was established beyond any doubt. Later we saw their words confirmed by the way in which they examined the trophies that we had brought along: both in connection with the weapons as well as in connection with the ornamental objects of the Indians of the upper Schingú, the Yuruna said that these things were entirely new to them and that they did not know who had made them.

361 Meanwhile, traveling downstream, we reached the aldea. It lay in the middle of the river on two small rock deposits, one of which was 300 meters, the other 500 meters, from the beach. On the former there were two large huts and one small one, on the latter five small ones, some of which were also separated by water.

342 All miserable straw ranchos. One room, from four to three meters; lumpy stones form the floor of the interior; the stable-like dwelling rises directly above the water level, or at most one foot above it. The rest of the rock is occupied by a 231 noisy company of animals. The coatá (Paniscus ateles), a large black monkey which, on account of its long, skinny limbs, is

[a] [i.e. cataracts --Analyst]

/238 cont./

231 called, not without justification, the spider monkey, regards the approaching stranger with growing indignation. Quick as thought, he has swung himself onto the gable of the house, stands up there erect, his tail held up to the level of his head like a question mark, a mighty club at his neck, which he holds with one hand, and, waving the other violently, he protests amid growling, rapid teeth-baring -- he finds no words to match our impertinence -- in fact, amid threatening howling and chattering, against the alien visitors. Little macacos dance excitedly around the posts to which they are tied and almost strangle themselves on /239/ the rope, araras scream, in between parrots hold forth and laugh, a wild pig grunts, brown aracis with long, broad, black bills wander about with pedantic gravity, chickens flutter, roosters crow, a horrible cur of a dog, with furious yaps, announces to his fellow tribesmen who accompany us his mortal enmity -- it is a wonderful country-fair booth, the home of the Tucuna.

[illegible] For the rest, we see nothing and hear nothing -- we eat. We have often on this journey accused one another of putting extraordinary emphasis on physical nourishment, but when the gods on their journeys refresh themselves with abundant food and drink at the home of Philemon and Baucis, /Illustration appears here/ when the angels who visit Abraham and Sarah consume a tender calf and cakes made out of three measures of wheat flour, certainly we poor children of men, after months of abstemiousness, may defend ourselves for consuming bananas with positive ecstasy.

242 Moreover, this noble fruit is the symbolic token of civilization: the moment we again have an opportunity to eat bananas (1), we have stepped from the pre-European era into the modern period of South American history.

---

1. Cf. the introduction of the banana, Ch. XXIII /untranslated/.

//107 cont./

183 We pitched our tents on a fine, broad sandy beach and //108/ began the usual serious and gay dealings with the companions, whom we frequently visited on their rocky islets.

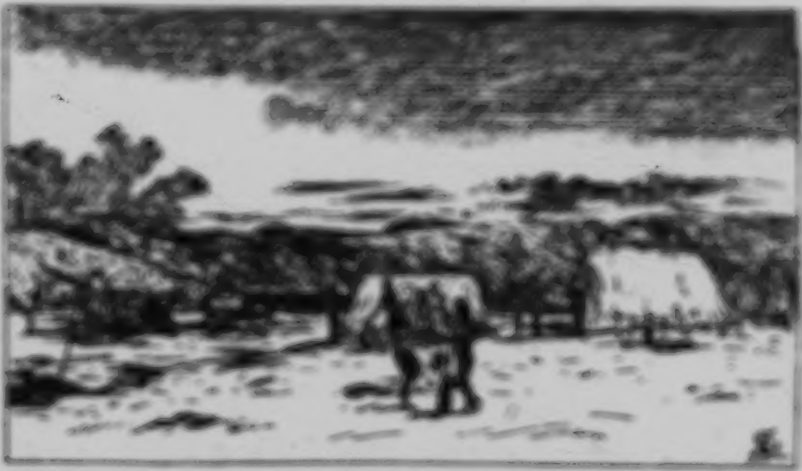
162 The number of Yuruna came to about 30 persons: 12 men,
622 12 women, about six children.

[182] (One man, one woman, deaf-mutes.)

The roof of the huts was well made and tight, the side walls
342 carelessly made. In the rainy season the occupants are obliged to move to higher rocks or to the shore.

361
231
121
121 At the same time they do not seem to be a primarily ichthyophagous people; their feuds with the Kayapó and in former times with the Tucunapéua downstream, which have perhaps been going on since time immemorial, and the protection that they find in the middle of the river from treacherous attacks are probably their chief reasons for the strange choice of dwelling place.

[122]



Camping place opposite the Yuruna village.

167
648 There is an impression that for several generations the Yuruna have been in the process of migrating upstream in order to maintain their independence.

185
997 In the seventeenth and eighteenth centuries they were the principal subjects for conversion to Christianity in the lower missions.

/120 cont./

[175] [31] Prince Adalbert found them concentrated at [illegible] and at the beginning of the fourth degree of latitude. It was very surprising that we nevertheless came across them already in the center of the eighth degree of latitude.

[illegible] Moreover, since the utterly disciplined sitios cannot be reconciled with the love of order and cleanliness which Prince Adalbert praises particularly with reference to the Yuruna huts, and since the Indians do not know anything about the upper course of the river, it can scarcely be doubted that the Yuruna are in the process of fleeing to the south ahead of civilization. From the southernmost point that they have reached, they have again, as we have seen, moved a little farther back from the Karajá.

[31] [33] The mountainous zone from the Martius Cataract to the eighth degree of latitude separates the inhabitants of the middle course from the tribes of the source region -- it may be traversed by inimical hordes -- sedentary Indians are not present in it at this time.

[142] [136] I succeeded in measuring three men and two women. They were rather short in stature, all the women half a head shorter than the men. Their skin color had an admixture of a grayish violet tone.

[16] The women were characterized by dainty hands and feet. José's favorite wife had a little foot 190 millimeters long.

302 The nose is hooked, rather wide at the bottom; the eye slit moderately wide, the upper lid overlaps. Eyebrows and temple hair are shaved; the eyelashes are removed in a brutal manner by being /120b/ placed over a tucum string, grasped, and pulled out with a jerk. The men wear their long, black hair almost to their waists, but usually have it carefully parted by the women and in back put in a braid, which is tightly bound. [301] [324] On the forehead at the beginning of the parting there is a red, mossy spot the size of a five-pfennig piece; it is said to be pollen of the so-called banana brava. The hair style of the women is the same, except that they do not wear a braid, but rather wind the hair, when it does not hang down, into a loose knot.

/128 cont./

142 304 Mustache and chin hair are very sparse. The men have their ear lobes pierced.

307 [illegible] They rub themselves with oil for protection against the little gnats (carapaná); here was no urucú painting among the men. A few women had black vertical stripe over the middle of the abdomen.

301 The greatest ornaments of the Yuruna are the "[illegible]," the glass beads: men & women have thick strings around their necks, infants are often heavily bedecked. Around his waist, however, the man wears belt more than a handbreadth wide, which may not be removed. The abdomen is absolutely enclosed in an armor ring from wh the natural curvature seems to push out behind and below. At contact [illegible] the Indian prefers blue beads, which contrast sufficiently with his skin, to all other colors -- this is a scant, but elegant costume (1). The women, squatting

291 1. Yurunas in imponunt "pileolum" (a covering in the shape of a cone cut off horizontally on top, obliquely below) stylo palmae foliis factum, qui altitudine et diametrum duarum inferiorum phalangum digiti minimi fere aequat. Quo pileolo directe a tergo corpora cavernosa in scrotum reprimuntur, ita ut tumoris instar inflentur. Penis autem nihil extra pileolum apparet. Atque cum urethra prorsus conclusa sit, insecta intrare non possunt. /The Yuruna wear on the penis a "pileolum" (a covering in the shape of a cone cut off horizontally on top, obliquely below) made of dry palm leaves, which almost equals the length and diameter of the two lower bones of the smallest figer. By means of this pileolum the corpora cavernosa are pulled directly back into the scrotum; they press out from the scrotum, so that it is piled out like a tumor. Nothing of the penis, however, appears outside the surface of the pileolu. And when the urethra is wholly enclosed, insects cannot get in/.

/238 cont./ The [illegible]

on the ground, weaves for her husband a cotton band three to four fingers wide around his upper arm and above the ankles, while he sits in his beloved hammock. Some women, too, are provided with the bands.

The women have a grey cloth that they weave themselves wrapped around their hips, which reaches almost to the feet and remains constantly open on one side all the way to the top, so that one may freely view the [illegible] present painting of the one leg. On one woman the forearms and the lower legs were colored black with genipapo ink; below the knee, however, on the outside of the calf, a round area was left free and this was decorated with a concentric circular ring. A lateral stripe continued to the upper thigh, which in front was painted with a dish.

/239/ The relationship between married people is quite charming, at least the relationship between the husband and his youngest wife. The tuxhaua (Tupi: tuxaua = chief) had, as he said, three wives. The youngest, a very pretty, unusually graceful and lithe figure with a very innocent little face, was inseparable from him. A pair of [illegible]. "[illegible] mulher [illegible], this woman is good," said the tyrant, and not without satisfaction. The woman followed the man everywhere, like a little dog. We called an older, slightly corpulent Yuruna, with hair tinged with grey and an extremely peaceable, broad face, simply the patron -- well, even his wife, already advanced in years, walked behind him faithfully, whenever he wandered about in all directions in our camp, leaning on his club, which, in his hand, looked like a respectable walking stick. If the patron sat down, his wife likewise squatted down behind him a little, and never did his [illegible] drink our spirits without looking at his wife and, not heeding her lively grimaces, urging her to enjoy the precious residue.

We found these Yuruna, given a bad name in previous centuries as cannibals, to be very good-natured; to be sure, they were obstinate in trade because we who were poor could not impress them, with their guns, axes, knives, and beads by the kilo, with our riches; they enjoyed laughing, they did not steal, they even helped at the work.

/[illegible]./

363 It was uncomfortable in these cramped and small huts. In all of them a kind of loft was set up with a layer of cross-beams, which I could survey standing up, for the storage of bows, arrows, cotton, supplies, and utensils of all kinds. Besides the manioc, 294 maize, and the bananas, we found batatas, caras[3] [Dioscorea; see the glossary, p. 170], macaxeira, cucura[2] here [see the glossary, p. 170], and other palm fruits. Here there was also once again an intoxicating beverage, the kaschiri (elsewhere this preparation is called payauarú, for example, in the Caiarý), a broth mixed up out of batatas[4] which is brought to a state of fermentation by the addition of manioc dough chewed by the women.

"And to the table comes pan-cake bread," the mocking complaint in Faust. A frightful soup, which tastes sour, nourishing for the stomach, and tastes acidulous. The soldiers stood about the kaschiri, and we, scorning each other for it, also drank not a little. In any case, our heads would have tolerated it longer than our stomachs; the latter, however, soon protested with loud signs of dissatisfaction against the attack on its ancient right to take over the beginning of digestion itself.

The aldeia was poor. Ornaments which consist of the same [illegible] as the women's clothes were not needed; with the greatest difficulty I acquired a piece of cloth, which was first blown upon with a deep breath by one after another of the adults before it was handed over to me.

301 A few attractive feather caps consisting primarily of green feathers, red arara feathers for the ear, in a case that is also decorated with a few little mutum feathers (1), a feather lamp

1. Cf. the first ethnographic plate [see p. 167].

produced by the Kauá, in which each feather was for the most part tightly wound with a string, a small, round, yellow gourd-vessel for oil, decorated with a black-painted Greek line design.

[3] [i.e. Potato Plant--Analyst] [2] [i.e. [illegible] Plant--Analyst]

[4] [i.e. a Palm, Attalea spectabilis--Analyst]

[illegible]

The bows are four edged, dark brown, a little over two meters long; the arrows are of [illegible], a light, hard reed, with pretty, colored feathers, pointed bones, or long bamboo blades. Heavy, dark brown clubs, one meter 35 centimeters long, the shape of a staff, and nicely grooved, come from the Kaniet (1).

1. Cf. the second ethnographic plate [illegible] p. 160 ff.

The axe have a forked crook by which one [illegible] with the one hand, while the other grasps the shaft, and a broad blade which works powerfully in the action; I found one painted with a simple line pattern. (Handle 67 centimeters, blade 60 centimeters long.)

The uhd is not a dugout canoe, but rather a true canoe consisting of a rather much hollowed out with fire and ax. Ten persons could easily sit in the largest ones, without any goods to limit the space.

In front and rear a horizontal footboard is left where the hollowing begins.

I measured the canoes that brought us safely this far. Besides the single canoe that we ourselves made on the Sanvy, the flotilla contained specimens of the shipbuilding art of the [illegible], Truma, and Suyá.

	Length	Outer Width above	Outer Width below	Depth	Width of beam	Thickness of bark
Canoe from						
Sanvy	6.74	70 cm.	36 cm.	27.5 cm.	47 cm.	37 mm.
[illegible]	8	64	16	26	63	11-13
Truma	7.70	53	39	27	57	16
Suyá	9	61	54	33	50	19

Truma uhd: length 10.60 meters, greatest width 95 centimeters, depth 39 centimeters, thickness of wall 15 millimeters. Front footboard one meter long, 90 centimeters wide. Rear footboard 57 centimeters long, 44 centimeters wide.

[261 cont.]

[illegible] All of the bark canoes were left behind. We acquired (6) ubá for the continuation of the journey. Some of them are covered with ubá^a (see the glossary, p. [illegible]), a crude mat, [illegible] or simply several covering layers of palm leaves to protect the cargo. The transaction took a great deal of trouble; our goods did not find favor in the eyes of the Yuruna; they wanted guns, powder, small shot, clothing, etc. and gave us (not the finest) ubá which had to be repaired insofar as possible.

Farinha and bananas were bought and a whole collection of animals acquired by trade. The soldiers hoped to sell the latter with profit in Pará.

[illegible] I acquired a large female arara, which was baptized "Fortuna," a most unruly creature which succeeded in escaping from me several times and then made straight for some Indian women, to sit down contentedly beside them. -- The arara had yellow-green wings, head, the chest and tail feathers red. Among the parrots there was one peculiar pigeon-sized species, remarkable because of its light-brown sparrow-hawk head, which is called the fan parrot (Psittacus L. Deroptyus accipitrinus), anaká or anakã, which has a crest of blue feathers edged with carmine and [illegible]; it bristles into a fan when excited. Breast and abdomen are marked like the collar, wings and tail emerald green with a few bluish-black feather ends. The anaká is unusually tame and pronounces its "anaká" with the melodious, ingratiating tone of a young, amorous girl. -- Small parakeets, chickens, capuchin monkeys, a small night-ape with large yellow lemur eyes -- along with the strange costumes of the soldiers, the thick bundles of arrows that peep out of the straw roof -- truly, this is a grotesque masquerade procession on the water.

[illegible] We spent three days at José's aldea. The worthy tuxáua was always in the same jolly mood. José's ideal was to drink, with his little wife next to him, and to sing; he certainly did not see himself exposed to the danger of remaining a fool his life long. Unfortunately, he was bent on singing Portuguese; on the second evening in particular he was in the most blissful kaschiri mood. "Canta, camarada," he begged without ceasing. He had had a bit

a[i.e. Palm-straw canopy over the boat -- Analyst]

[illegible]

/[illegible] cont./

271 too much of a good thing. Leaning on his knife, he swayed drunkenly to the ubé, until he into the nightas could hear him on his island, [illegible] and talking Portugee.

[illegible] On the last evening we tried to light fireflower rockets — a couple of them were actually still usable & hissed up, scattering sparks over the trees.

[illegible] 21 Sept. φ 8° 32'.3, λ 1[illegible]° 31'.6, km. 1[illegible], total [illegible].

[illegible] 6:15 A.M.: I 765.0, II 761.6, dr. 20.0, wet. 18.5. In the east stratus clouds 1, wind 0. Hazy day, night completely clear. In the air /[illegible]/ 10:00 at night sheet lightning. Water 28.[illegible]

3:00 P.M., thunderstorm in E, big south wind. We remain without rain.

22 Sept. 7:00 A.M.: I 765.8, II 760.8, dr. 22.1, wet. 21.6, low clouds on the water 5, wi = 0. Night clear, in the evening thunderstorm E. Water 28.8

2:00 P.M.: I 767.0, dry. 35.7, wet. all around horiz. 2.

6:30 P.M.: II 758.0, dry. 30, 8:00 P.M. south wind.

9:00 P.M.: I 768.1, II 759.0, dr. 25.6. Clouds = 0, wind = 0.

23 Sept. 7:00 A.M.: I 765.0, II 760.2, dr. 26.0, 'Nimbo' tails 5°. West wind 2. Night clear. Toward morning alto-cum. 10.

[illegible] 24 Sept. φ 8° 15'.1, λ 1[illegible]° 23'.3, km. 40.1, total 1030.4[illegible].

[illegible] 6:15 A.M.: I 765.6, II 760.0, dr. 23.0, str. c. 10, wind = 2, at night and toward morning light rain. Evening: I 768.2, II 758.6, dry. 3[illegible].4, str. c. 10, E 1-2, water 31.0. Clear until noon very hot. 2-3:00 P.M., pouring rain.

775 The distribution of 20 persons in the ubên done in such a way that I holds 2 occupants, II 3, III 4, IV [illegible] V 6.

/[illegible]/

[illegible] The appearance of [illegible], as well as the boat of the wild pirates. In front stand, behind one another, the completely tattooed [illegible], the [illegible], who has, after a bathing, [illegible] one leg from a pair of self-made tight-fitting [illegible] trousers, and [illegible], the ape man, who must constantly call attention to his similarity with my thin-legged [illegible]. Then follow three [illegible] dogs, [illegible], a bulldog, [illegible], the black devil, the small yellow spitz, [illegible] ("big horse"), [illegible] lap dog. [illegible] the [illegible] upon which a capuchin monkey [illegible] like a squirrel, [illegible], [illegible] in [illegible], and [illegible], upon which, in addition, a stupid [illegible] with [illegible] is [illegible] beside a [illegible], [illegible] climbing [illegible]. Behind the [illegible] again stand the [illegible] [illegible], and in the [illegible] corner sits the [illegible] of his [illegible], the [illegible], who does not [illegible] him and [illegible], [illegible] on his [illegible] of [illegible].

[illegible] old, too, [illegible] to [illegible] figures, is not bad. From out of the [illegible] peep [illegible] white [illegible], [illegible].

My [illegible] has acquired a somewhat more [illegible] disposition by the moderate application of [illegible] punishment. She is standing [illegible] beside me on the edge of the boat, but long [illegible] and [illegible] at my [illegible], [illegible] the [illegible] and — she is rowing! For whole quarter hours she [illegible] /[illegible]/ busily in the air with both arms at once, pulling the imaginary oar to her chest and away again. If I disturb her, she gazes at me, surprised, with her wise old face, and with one leap she is on the other side, where she eagerly resumes her activity. Occasionally she refreshes herself with a swallow of water, bending down to the river and scooping up the flowing water with her hands. At the same time she is properly trained; she knows perfectly well how to distinguish between inside and outside of the boat.

I am glad she is rowing for me. [illegible] is sitting in front of me and is handling the oar with such strength and endurance that I have lost all pleasure in offering my help, which is weak in comparison with his achievement.

/198 cont./

[illegible] At the end of the island, we are being accompanied by a Tucano boat. For whom we traveled past [illegible] this morning [illegible] farewell, he laughed and cried. "*Tem cachoeira, tudo rasinho*" (there are *cachoeiras* coming, in which you would all perish), and soon the agile *companheiro* Pedro caught up with us.

[illegible] He can go to visit his relatives and will be glad of our protection against the bad Karapã, just as he is to protect us from the bad rapids.

He is traveling with his wife and child and father-in-law. [illegible] Pedro himself is rowing, wife and little daughter sit under the roof of the *pari*, father-in-law is steering. A parrot is sunning [illegible] itself on a lateral pole projecting over the edge of the canoe, on another [illegible] are perching as passengers, [illegible] up front a *coati* [illegible] (*Nasua solitaria*), a rare, extremely agile little animal, is doing gymnastics. It is characterized by a trunk-like snout which it likes to stick into the water and with [illegible] which it sniffs, grasps, and grabs up everything. /The remainder of p. 198 and pp. 199-210, covering the rest of Sept. 24 and Sept. 25-28, are omitted in the translation./

/211/

[illegible] 30 Sept. [illegible]
[illegible] Morning: [illegible], dry. [illegible], fog [illegible], wind [illegible].
[illegible] A.M.: clear starry sky, last night overcast.
[illegible] P.M.: [illegible] /sic/, [illegible], dry. [illegible], during the day fine and clear.
[illegible] P.M.: [illegible], dry. [illegible].

[illegible] A little *farinha*, nothing on hand to cook.

[illegible] Off at [illegible] A.M. Pedro still points out places /212/ where the Tucano and Karapã fought each other. -- Black-white swallows, a lone cormorant (*Polyborus*) on a rock.

[illegible] At [illegible] we reached two inhabited islands. Pedro announced himself beforehand with hollow -- [illegible] -- sounds which he drew from a calabash. There were answering shots which we, for our part, returned at Pedro's request.

[i.e. CATARACTS -- Analyst]

/[illegible] cont./

A good settlement. Little by little eight men, six women, three boys, and three girls appeared.

The hut on the north stood near the right shore, on which we landed, was small, five and a half paces wide, six paces long. Two young turtles were crawling about in it. Hammocks hung outside under the roof. Baskets of [illegible] /[illegible]/, large and bananas, [illegible], etc. were stored in a shelter. We found some pots and a blue porcelain [illegible].

In the hut stood a simple loom. The cotton, which consisted of an endless, always freshly knotted thread, was hanging vertically over two transverse bamboo poles. Two meters wide, three meters high. Two wool threads, each on a little guide stick, were pulled through crosswise.

The women, however, wore imported blue apron cloth. Pedro told the news of Aldeia I to a brother or cousin, who had a thin mustache and sparse eyebrows, but long, carefully parted head-hair. The speakers, on principle, did not look at each other: one leaning on a stick, the other on an oar, they stood next to each other and both looked straight ahead. The cousin listened attentively, however, and interrupted Pedro's account with many polite "[illegible], [illegible] -- [illegible] -- [illegible] -- [illegible] -- [illegible], [illegible]."

A woman coming from the [illegible] gives Pedro a message. Thereupon both of them, holding their hands before their faces, start to weep loudly -- his wife and the others remained impassive. After about a minute the hands are removed -- tears did not flow, the face has its usual expression. Then the old woman goes to Pedro's wife and enacts the same scene with her. With that the form has obviously been observed.

We were given a tasteless [illegible] soup to eat, which tasted better than it looked. I had previously looked into the pot and did not care for the gray broth in which pieces of banana and a bird's head were floating. Everybody was busily engaged in pounding open [illegible] nuts; it is best to crack them in two with the cutting edge of the ax. A few Pará nuts, too, and, more important than all the food, several packets of tobacco were given to us in return for small gifts. -- /253/ The Portuguese vocabulary of the men

191 /[illegible]/ The [illegible] [illegible] of the [illegible] was [illegible]. "[illegible] [illegible] -- [illegible] [illegible]" (there is much -- [illegible]), "[illegible]" ([illegible]), and "[illegible] [illegible]" (I do not know) were, however, familiar to them. /Illustration appears here./

[209] "[illegible] [illegible] [illegible]. [illegible]. . . ." The [illegible] are to blame that they themselves have no [illegible].

[illegible] /[illegible]/ We took cordial leave of [illegible], who remained behind here. None of us will forget him.

137 Off at 1:15 P.M. Beautiful, densely wooded hilly shores ([illegible] scenery), lush islands with charming vistas.

341 At 2:30 we arrived at the second, larger settlement, near which we camped. On an island near the right shore there were four spacious new houses, and nearby two smaller huts which one reached by wading through the water, and approximately in the middle of the river another small island occupied by one house. Twelve men, 18 women, four boys, six girls. One ancient grey-beard, a one-eyed boy, a man with inguinal glandular swelling.

The largest hut was 22 paces long, 14 paces wide with a low door. The arched palm-straw roof ([illegible] and [illegible]) reached down to the floor. -- Not many animals: dogs, tame [illegible] (Crowns).

231

501 Everything was new, the [illegible], the nets, the cotton baskets, etc. I acquired a flute with a gourd vessel set on the end of it.
126

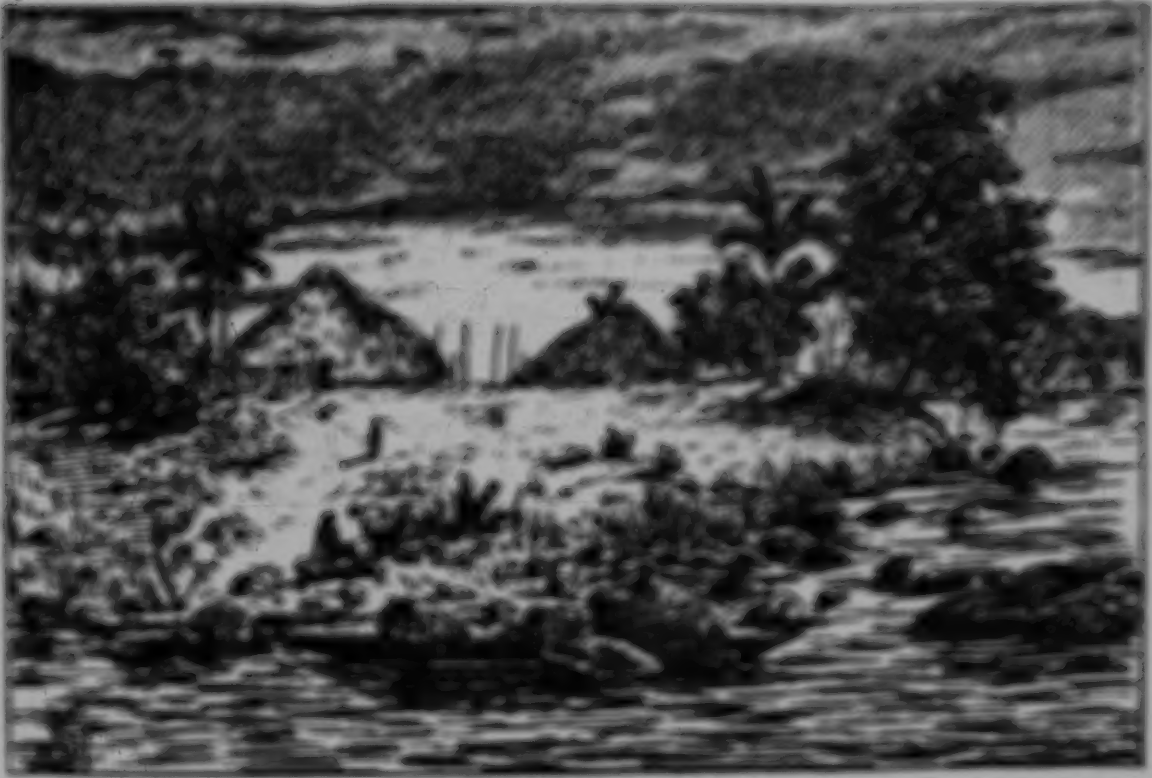
302 Individual men had two black stripes painted below the neck around the nape and the chest, and their lower legs and forearms colored black.

301 One paraded about with an almost fist-thick roll of beads around his neck.

644 511 The good people wished to get [illegible] from us; it seems that in disputes with the [illegible] they had lost many things, had worked on new ones for a few months, and meanwhile had neglected their planting, or that, as a result of this feud, they had only a short time ago felt obliged to build huts on this spot. [296] There is plenty of tobacco available.

[illegible] We are pleased that we are on the sixth degree of latitude.
136 In this latitude, too, the mosquito plague seems established.

[Text Continues on P. 132]



Tanna village.

/124 cont./

122 1 Oct. 9° 6' 40''.5, λ 1° 1'.5, km. 30.44, total [illegible].
192 6:00 A.M.: I 757.6, II 764.0, dry. 22.1, cir. c. 1, wind = 0, water 25.0 (shallow and stagnant). Night absolutely clear.

4:30 P.M.: I 757.1, II 763.7, dry. 31.5, hygrometer 89.130, water temp. 8°, wind = 0.
8:00 P.M.: I 757.6, dry. 26.0.

123
251 Off at 7:15 A.M. Five Yecuana boats with 15 persons (four men, five women, three boys, three girls) accompany us. Hills
133 150-200 meters. Fine depth. Gradual change to northerly direction. Sandy banks one meter high. For a while the river narrows and, where it widens, flows at average depth of one and a quarter meters where we pass.

137 A number of the magnificent [illegible] trees, which, with [illegible] roof of leaves, tower above their neighbors, a few [illegible]* and [illegible].

361
[61] Shortly after our departure we noticed two additional huts on the left shore. If the Yecuana were not so fanatic about individual freedom /[illegible]/ and would gather together in compact villages, they would probably be better able to deal with the Kanaimé. At the same time, it cannot be denied that the islands, surrounded by
133 cataracts, offer great natural protection. Toward afternoon the stream becomes magnificent: charming islands, luxuriant woods even on the summits of the hills; in the distance an extended high range, which, with countless small peaks, stands out against the sky like a bluish wall.

000 At the campsite, a medium-sized island with dense tree growth beyond the sandy beach, the female monkey, the precious Yurana, escaped from me. Unfortunately she was very clever at untying the knots in the rope to which she was fastened. All hunting was, of course, in vain. In Aldea II, however, I acquired by trade a coatá barely two months old -- a frightful, little black devil that sports a major's mustache and the sauciest monkey eyes in its wrinkled graybeard's face. Sujá, as it was called, also

*[Tree for the bark canoes--Analyst]

/255 cont./

000 drinks water from the river with its hand; on the tent pole it climbs, leaps, and tumbles in restless gymnastics, in the evening it screams terribly if I do not take it with me into the hammock.

122 2 Oct. φ 6° 34'.0, λ 1° 45'.3 km. 40.12, total 1309.94.
132 6:00 A.M.: I 752.8, dry. 22.7, cum. 4, N 1. Night clear, low stratus clouds on the hills.
5:55 P.M.: I 751.2, II 742.7, dry. 30.3, mares' tails 5°, wind = 0, day clear.

000 The quiet night has refreshed everyone.

225 Off at 6:15 A.M., without breakfast. The Yuruna hunt
142 turtles. I take delight in an adorable girl with a Chinese, but fresh, trusting little face -- Bonitinha (bonito = pretty) the men
142 call her. Bonitinha has trim calves, charming little feet and
301 hands, a graceful, lithe torso, wears a string of blue beads around
501 her neck, and runs back and forth busily all the time with the punt-pole on the front footboard, laughing gaily and chattering
225 and pushing the ubá. She is always the first to catch sight of the tracajás, and the Yuruna sitting behind stabs them, impaling them with the pole. -- Large rays, an electric eel observed.

166 Moving forward like a procession. Some of the Yuruna are "moving": they want to set up housekeeping downstream and are traveling leisurely.

000 Midday pause from 12:30 to 2:30.

[269] The compadres are cooking the almost hatched turtle eggs and kindly invite us. The functions of my tongue and stomach are too much out of order for me to make up my mind to taste them. Clauss praises the yolk -- he, too, cannot bring himself to try the embryos, /256/ although the little black creatures look clean and appetizing.

[37] The hills recede from the shore. Many seringueiras[2/A] /caoutchouc tree; see the glossary, p. 172/. We spend the night on an island beach, some of the Yuruna on another island nearby.

[2/A] [i.e. rubber trees--Analyst]

/256 cont./

000 Moonlight. The celestial body is encircled by a large ring and light veils of clouds. Gulls scream; they have been robbed of their nearly fledged young. The menagerie is sitting quietly on rammed-in punt-poles. Only the night ape scurries busily; its lantern eyes sparkle. From the island the quiet light of the campfire of the Yuruna sends greetings to this side; it is too beautiful to sleep.

122 3 Oct. φ 6° 14'.0, λ 1° 30'.1, km. 48.40, total 1358.34.
132 6:00 A.M.: I 751.8, II 744.2, dry. 22.5, cum. s. 2, wind = 0, water 29.1, night clear.
6:00 P.M.: I 751.0, II 743.0, dry. 29.8, mares' tails 5°, wind = 0, water 32.0. During the day bright and pleasant. Forenoon NW 2-3. 2:00 P.M. thunderstorm in southwest.
8:00 P.M.: I 752.0, dry. 28.5.

000 Up since 4:00 in the morning: "a piece is missing" on the trumpet, so that it is horribly out of tune, "Mata grande," the dog, is howling along with it, and the great forest itself no less in an echo.

Off at 6:00 A.M. River at least 1.5 kilometers wide. Full [133] of reefs and shallow. The mountains on the right look like insignificant ranges of hills; a glance back shows the elevations passed as a distant serra.[1] Head wind hinders us greatly.

At 1:30 in the afternoon, shallow, sandy. Channel and cachoeira: passage through a narrow stone cleft that one had to be familiar with; a Yuruna stood on the rock alongside and pushed the canoe in the right direction. The stones reddish gray, smooth with blunt shapes. Everyone gets through without mishap. Merelles, the pirate, calls his ubá, not without justification, "canoa da republica."

[137] Tall tucumãs (Astrocaryum tucumã), numerous tucums and inajás. -- On the sides flat, behind and in front mountain ranges or hills.

[1] [i.e. mountain range -- Analyst]

/256 cont./

133 At 3:00 in the afternoon. Broad expanse of water interlaced with countless wooded islands. To the right a few hills and many cachoeiras. A river flows in on the left, the width of which cannot be estimated on account of the chaotic obstruction on all [824] sides; the Yuruna say that two and a half days' journey upward they gather cambaiuva, their arrow reed, build their ubás there, and that this river has many cachoeiras. A long sandy beach indicates the mouth. We leave it far to the left; we lose ourselves in a tangle of rock /257/ islands that are overgrown with thin [648] brush. Another battle with the Karajá has taken place in the vicinity.

The river develops somewhat more uniformly into a waterway of 1,500 meters, on the edge of which a great many flat stone islands are lodged. To the right and left, wooded plain.

Two mighty cachoeiras; over the second the boat almost makes a leap downward. A few of them just miss capsizing; the republic was in a violent uproar: "O diavo quer andar neste inferno (let the devil ride in this inferno)," as Merelles expressed it.

137 On either side and ahead, level wooded area; "Tucumisal and inajal." The palms are playing an entirely new role; they are extremely numerous and the inajás are topped only by individual slender foliage trees; the foreground up to the water is filled with dense brush.

122 4 Oct. φ $5^{\circ} 48'.7$, λ $1^{\circ} 25'.5$, km. 54.03, total 1412.37.

132 6:00 A.M.: I 752.2, II 745.4, dry. 22.9, cir. c. 5, wind = 0. Night clear, ring around the moon very large; mares' tails.

6:15 P.M.: I 753.4, II 746.0, dry. 28.0, str. in W 5°, wind = 0. During the day, bright, no rain.

7:40 P.M.: I 754.0, dry. 27.7. Thunderstorm coming up.

/257 cont./

133 Off at 6:30 A.M. Insignificant rapids. Large and small islands. Dirty reddish rocks split into lumpy blocks. -- A difficult cachoeira -- a swell that plunges through a channel ten meters wide. Then we travel in a branch 800 meters wide. Oauassú. Inajá. Tucum.

In the afternoon we again shoot through a similar, somewhat gentler channel and, between two islands, through an eddying passage 70 meters wide, we reach the main stream.

361
342 Rather a long stretch northward. Finally, after the Yuruna have already blown a great deal and we have longingly looked all around, we come to an uninhabited hut in the midst of a region so full of islands that it seems flooded. The hut has been built and furnished for one of the families accompanying us. It looks clean inside. On three stones there stands a large, shallow bowl; [231] all the palm straw is clean and new. From the ceiling hangs a little nest decorated with little yellow and black feathers and lined with cotton, in which young birds may be raised.

000 While the latitude was being determined, it was observed that a total eclipse of the moon was coming to an end. Unfortunately the realization came too late. -- Today we recorded the largest kilometer figure -- more than we made in the entire first seven days on the Batovy, 54 kilometers.

/258/

122 5 Oct. $\varphi\ 5^{\circ}\ 36'.5$, $\lambda\ 1^{\circ}\ 17'.7$, km. 28.39, total 1440.76.

132 5:45 A.M.: I 754.0, II 747.8, dry. 23.3, cum. 1, wind = 0, clear, 8 and 9:00 P.M., during the eclipse of the moon, strong wind. Thunderstorm passes by without rain. During the day fair weather; very hot; sky overcast in the evening.

133 Off at 6:00 A.M. Soon in a channel that our ubá passes through with great difficulty. Through three rapids we reach a calm, wide waterway, a branch one kilometer wide, here and there a round hilltop. But the shores soon become hilly again, 100-120 meters high.

Beds of smooth stone intersect the river more or less crosswise; one bar is more than 300 meters wide.

/258 cont./

361 Through rapids we ride up to the islands of the aldea. (Village No. III.)

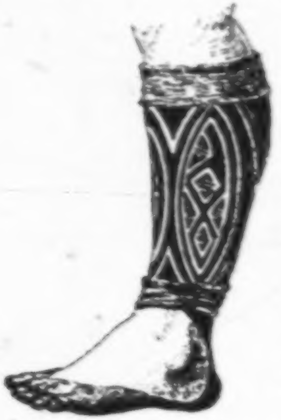
[285] On individual rocks in the middle of the water stand frames for hammocks, and mats weighted with stones are spread out.

[342] We find three huts; two are unoccupied. The largest is 30 paces long and wide, almost six meters high.

We take up quarters next to a shelter.

[162] [621] Twelve men, twelve women, eight girls, and seven boys are counted; in the course of the day, however, all kinds of visitors arrive; there are a few more houses in the vicinity. One might be able to count some 45 souls here.

302 [531] ← Few show painting; one man has three stripes all the way around between neck and chest, a second a very attractive design on the calf. This man's young wife likewise has black lower-legs, the feet were painted only close along the edge and behind the toes. One boy had two black stripes from mouth to ear and black spots as well as lateral stripes on his legs.



Painted leg of a Yuruna.

511 In comparison with the earlier settlements, we are among rich people here; in the abundance of supplies, in all the housekeeping, a greater degree of prosperity is pronounced.
[262] [285] [286] [411] [439] Maize is present in large quantities; pretty baskets, very similar to our attractive wastepaper baskets, are filled with the egg-yellow mandioca flour by the women; a few looms look very solidly built; the hammocks are like coarse, but strong cloth; there are comparatively few bows and arrows; they are replaced by modern weapons; with great amusement we discovered the names of Remscheid and Elberfeld firms on knives; a surprising

/258 cont./ a surprising
511 number of flutes /259/ are present -- the long panétadada (one
[534] meter 75) with a hollow, trumpet tone, small bassoons which the
women are supposed to play, and small Panpipes; a few flutes
[237] with black painting and feather ornaments; also rattle gourds
decorated with two arara feathers. Much poultry; many chickens,
[231] large ducks and geese (marecão). Several spotted dogs. I acquired
a fan parrot in exchange for a mirror and a bracelet -- it spoke fluent
Yuruna, whistled, and was very tame.

273 Apparently because of the abundant kaschirí available many
224 guests appeared. The Yuruna returning from hunting is a sight for
291 the gods. The naked man has a small plaited bag hanging on the
301 left, he carries the powder horn on a wide band, his hair ends in
302 a braid wound with gray, the blue bead belt encircles his waist;
with his right hand on an oar, leaning on an old-fashioned gun
with the left, he stands there, gazes into the wide world, and chats
with his friend, whose line of vision intersects his in infinity.

273 We consumed much kaschirí broth, which was poured into a
canoe; it tasted better than in the previous aldea, but the putrid
fermented taste that is somewhat reminiscent of Mexican pulque
was not to be denied. A kaschirí mixed with bananas was also
[142] served. An old man with a little pot belly drank almost continuously; bored, he swung in his hammock and let himself be waited
262 on by his young wife. We ate acará fish (cascudo) outside in front
264 of the hut along with the compadres; a bowl for general use stood
in the middle of the circle and beside it a gourd vessel with farinha,
into which each one dipped his highly peppered morsel. Meanwhile the moon rose splendidly over the reefs.

132 6 Oct. 6:40 A.M.: I 756.0, II 749.4, dry. 23.9, str. c. 10, wind = 0, water 30.0, from 2:00 at night until 6:00 in the morning, rain.
2:30 P.M.: I 754.4, dry. 32.0, cum. 5, wind = 0.
5:15 P.M.: I 754.6, II 747.2, dry. 29.0, hyps. 99.300.
11:00 P.M.: I 756.2, dry. 25.8, alto-c. 9, SW 1-2, some rain at 7:00 P.M.

/259 cont./

273 000 Even for breakfast, there is kaschirí, with an admixture of the taste of the quinine clinging to the beard. We want to give the men another day of rest; Castro thinks they are worn out from the exertions of the last few days, and their conversation certainly shows great dissatisfaction with their present life.

823 The Schingú is still known only as paraná, but we come across the name Schusel = Souzel, concerning the distance of which very unclear accounts are given.

755 /260/ One of the visitors was a medicine man and treated a sick woman. I followed the scene with great interest and came to the conclusion that the cure, as a special variation of massage, might perhaps be successfully introduced among us. The woman lay in the hammock; my colleague rubbed her face, neck, chest, and stomach with a green twig, pressing down with both fists as hard as he could, and puffed as though with the exertion he wanted to squeeze out the soul. Then he took the twig in his cupped hands, carefully, as though he were afraid of spilling some liquid, and trotted outside to throw it away, always groaning from the very depths. Returning, he subjected the back of the woman to the same procedure; he first flapped the twig on which she had been lying, as though getting the dust off, and started to knead; with the same grave apprehension he carried the captured matter out into the open.

765 [142] A series of mourning ceremonies also took place. Always the same tearless weeping with the hands held up in front, always the same indifference of the nonparticipants until it was their turn. A little dog in the hammock joined in the howling, the most sincere of all, judging from appearances. One fat old woman had Clementin's red-lined riding cloak hung around her and, wringing her hands, wailed in heart-rending tones.

273 [533] In between a kaschirí feast -- things were very lively. The men became intoxicated and, scooping full bowls out of the canoe, urged people to drink with a friendly "malitscha." A few boys were in very high spirits; their small bows and arrows over their shoulders, they walked up and down in the hut singing, each to himself; in fact, the monologizing spread.

/260 cont./

273 himself, in fact, the monologizing spread. No one was paying any attention to the others. The only uniformly quiet point in the confused activity was Little-pot-belly in the hammock; he drank and was silent and was silent and drank.

126
437 I had succeeded in trading a quantity of small shot and powder for a panĕtadada;[1] but I had hardly put it safely in the tent before it was carried off again in mysterious fashion. -- The ghost
000 of too much kaschirí also appeared among our men. Manoel and Satyr wrestled according to all the rules of the art; the Black was suddenly no longer squinting -- that eye was hidden by a thick swelling.

122 7 Oct. φ 5° 24'.6, λ 1° 8'.9, km. 34.77, total 1475.53.
132 5:30 A.M.: I 756.0, dry. 24.2, str. c. 10, W 3, gusts from W, night overcast, moon shining palely through the clouds.
5:45 P.M.: I 756.2, II 749.6, dry. 25.4, str. c. 9, wind = 0. 4-5:00 P.M., heavy rain.

123 Off at 6:30. Some of the Yuruna bid us a cordial farewell
000 until we meet again. They believe that later on we /261/ shall return to our homes downstream. The head of our convoy is called Caetano.

133
137 Many oauassús and tucums, no hills. We travel into a rocky, narrow arm.

162
361 At 10:00 in the morning a hut (nine men, seven women, three boys, four girls). "Lucio" wears a red head-cloth and a blue
177
(291) jacket with small shirt-/Illustration appears here/ buttons -- voilà tout; another wears striped trousers. Signs of civilization are rapidly increasing: a chest with copper trimming, small powder-boxes, a tin drum that looked as though it had come from a confectioner's shop, little tobacco pipes, a pot with a cross painted on it. The
276
824 Yuruna roll their long cigarettes in cinnamon-colored, flexible tree bark (tauarí).

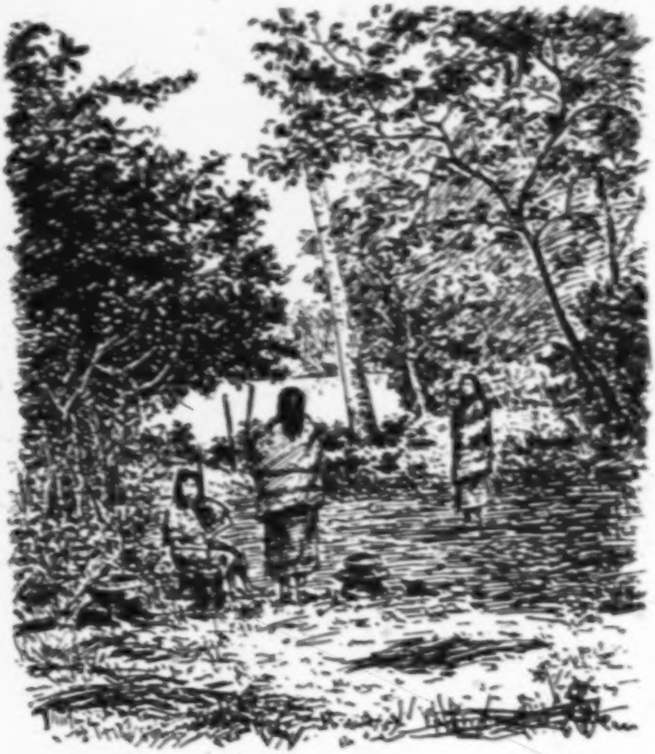
000 Souzel is supposed to be "five" days away.

[1] [i.e. a Trumpet -- Analyst]

/261 cont. /

133 Today we do not catch a glimpse of both shores simultaneously: long islands slip by, one after the other. To the left a
000 few hilly ranges up to 150 meters. /262/ It is getting hot: the animals are suffering a great deal from the sun. Today I acquired for Suyá a life-companion for the future; she is somewhat larger than he and is again called Yuruna.

137
291



Yuruna women.

000 At 3:00 in the afternoon a narrow channel, rocky bed. At 4:00 rain. The compadres with their hang-overs wish to make a stop.

252 Whereas it took hours before Manoel had prepared the chickens and bananas, the preparation of the meal among the Yuruna went off so smoothly that I heartily wished that I could join their

/262 cont./

252 households. The shape of their pots (similar to the cooking vessels [415] of the chemists) permits them to be acted on all around by the fire; the overlapping edge guards against the flames' darting over 252 them. While the water was coming to a boil, the woman roasted 262 bananas on the burning logs and cut up the turtles. The ragout made from the latter has no pronounced flavor; the meat remnants roasted in the shell and clinging there were better. Meanwhile Bonitinha found a quantity of eggs, and her spouse shot [224] four *pacús*, as well as a fish which they called *pariá*. To do this, he crept along the shore as cautiously as though it were a matter of wild game on land. The fish were put in the pot without being cut up. They were extremely tasty, since they were juicier 000 than our more overcooked ones. Clauss managed to consume a turtle embryo; it tasted merely gelatinous. -- We felt extraordinarily happy in this company under the tall trees with the dimly glowing cook-fire. How magnificent the one who was naked looked, how elegant in his movements; how small and gypsy-like another appeared in shirt and hat.

262 The *compadres* later also ate chicken with us, which they usually refuse, and praised the dish. It is certainly a tender trait in the nature of the crude Indian that he cannot make up his mind to eat animals which he himself has raised with affection. These 175 are the Yuruna who in the last century were still described as 266 cannibals. Let us assume that, now and then, in the heat of battle, they were tempted to indulge in anthropophagy, let us also assume that in this connection no superstitious notions were involved, that they were truly obeying the most brutal instinct of savagery -- according to my feeling this excess among a barbaric people should be interpreted not so much against them as their repugnance against the consumption of domestic animals should be interpreted 262 for them. Even our eating chicken eggs obviously seemed very 000 immoral to the Yuruna. Compare with this the lady who lost by death one of her two spoiled little Bolognese dogs, and whom the furrier thereupon regretfully informed that the skin of the /263/ beloved little animal would not suffice for a muff, and who cries out, sobbing: "Then take the other one too."

/263 cont./

861 Now and then the compadres have sensible principles. Recently the four-year-old daughter of our companion was naughty; she was set down on a sandy beach and had to walk alongside for a quarter of an hour, during which she had to leap over boulders, wade through the water, and make detours -- meanwhile papa continued to work with the punt-pole relentlessly, despite her loud wailing, paying no attention to the little one; when she was permitted to climb in again, she was obedient and compliant.

000 How the Indians are regarded as good human beings even by our men is shown by one of the instructive pronouncements which Merelles delivered in the republican canoe: "Diavo, estes Indios crem mais em Deus do que nos -- são mais catholicos do que nos (The devil, these Indians believe in God more than we do, they are more Catholic than we are)."

122 8 Oct. φ 5° 8'.7, λ 1° 6'.2, km. 34.36, total 1509.89.
132 5:45 A.M.: I 756.6, II 750.0, dry. 22.0, alto-cum. 9, wind = 0, night overcast.
5:20 P.M.: I 756.4, II 748.4, dry. 30.4, cum. 5, water 31.9. Rain in NE. South wind 2-3 just arose, then rain until 7:00 P.M.

133 We are traveling in an arm about two kilometers wide; it is impossible to estimate the width of the entire stream, since one cannot tell from the long strips of woods whether they belong to islands or mainland. Very shallow up to one meter, the bottom is sand and rock; many reefs, irregular dark reddish blocks and more gray beds in rounded forms.

241 One o'clock in the afternoon. Two rocas[1] of the Yuruna; we
133 obtain sugar cane and very nice S. Thomé bananas. On the shore lay a mighty boulder, the outcrop being seven meters high, eight meters wide, 12 meters long, the same reddish gray rock as in the river.

162 At 2:30 in the afternoon we remain in a small settlement
361 (No. IV of the more important ones), three huts and shelters; eight men, ten women, two boys, three girls. An ubá needed repair.

[1] [i.e. cultivated field--Analyst]

/263 cont./

512 A cozy evening under cover while it was raining outside. A
[283] good woman cooked, another spun thread in the semidarkness,
[354] several men were chatting by the light of a little twig wrapped
with cotton and soaked with fat. Order, cleanliness, and peace
everywhere. - - The journey to Souzel is again claimed to be
longer here -- ten days.

122 9 Oct. φ 4° 47'.9, λ 1° 9'.5, km. 44.00, total 1553.89.
132 5:45 A.M.: I 757.4, II 750.0, dry. 23.1, str., clouds
of haze 4. /264/ wind = 0, water 30.2. Night clear
and fresh.
7:20 P.M.: I 757.4, dry. 28.0.

000 Here and there a hill visible; actually we are traveling through many rivers and do not know whether we are ever stopping along the main shore. -- A tall, gray tree: barrigudo.

At 4:30 in the afternoon. Width of arm 1.5 kilometers. To the right behind an island a range apparently about 120-150 meters high becomes visible. Toward 5:30 we camp. With the darkness the initially numerous mosquitoes disperse. -- We are on the fourth degree of latitude! Soon the fish-eating will cease.

122 10 Oct. φ 4° 34'.5, λ 1° 14'.7, km. 29.43, total 1583.32.
132 5:00 A.M.: I 756.2, II 750.4, dry. 23.1, str. 1. Night
clear.
7:45 P.M.: I 757.6, II 750.4, dry. 27.0, cum. 1, E
1-3. Fair during the day, 7:00 P.M. thunderstorm.

361 Off at 5:15 A.M. An arm 700 meters wide. At seven in the
162 morning we reach settlement V; two large huts, but rather modest
in the interior; eight men, six women, two boys, two girls.
415 Caetano remains here. A number of young chaps are busily en-
251 gaged in packing farinha into baskets the shape of a cylindrical
177 box with a rim. We have the honor of seeing a most highly
civilized Yuruna, José, son of Nunes, who speaks some Portuguese,
with a sailor hat, shirt, trousers, waist belt.

/264 cont./

609 We are presented with quantities of Pará nuts.

[361] Off in a light breeze from the north: individual elevations from 40-60 meters, at noon we reach the aldea of Nunes; inside trousers were hastily put on.

Old Nunes received us very civilly; he looked bad enough in his attire, which was so much better than ours.

[123] He promised us a canoe that would accompany us downstream. The next morning, however, it was utterly impossible to get the people moving, all the speeches and gifts accomplished nothing;
[293] first the kaschirí had to be drunk up. "Angora tem cachirí, -- cachirí não tem mais, vamos embora." And the kaschirí filled a canoe up to the brim.

162 In the huts there were 14 men, ten women, three boys, three girls.
101 Among them was a captured Arára Indian whose tribe lives
[729] farther downstream on the left bank of the Schingú. The Arára are friends of the Péua, whereas they are said to be hostile to all other tribes. It is assumed that they did not appear until the beginning of the 'fifties.

000 This individual seemed to be weak-minded and ill; he /265/ always had the same unaltered, empty facial expression, did not speak, and lay in the hammock. The complexion was very light and quite yellowish, approximately No. 33 Broca; from the center of the lower lid to the edge of the lower jaw a painted stripe extended down on either side, like two tracks of tears, which, however, were light blue. He had long, wavy hair.

729 Besides the Arára, there were said to be two Karajá, a woman and a girl, in Yuruna captivity.

142 Among the Yuruna, moreover, I also often noticed that the hair was not deep black, but shaded into brown; the hair of several children was dark brown. /Illustration appears here./

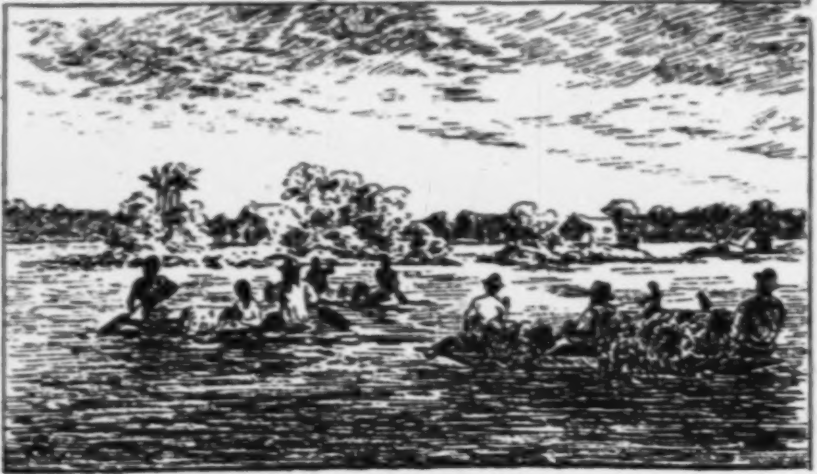
302 A few had black stripes across the chest and abdomen; another was conspicuous by the painting of his upper thigh: a lateral stripe as far as a band under the knee, in the area alongside it a number of half rings.

/265 cont./

273 On the first evening three old women chewed another abundant
000 mass of mandioca and added it to the liquid. A soldier told me
that in the "coim" of his homeland, Ceará, which is made in the
same way, one is sometimes lucky enough to find a broken tooth.
No, there I preferred the preparation of kava on the islands of
Samoa. There the prettiest young girls were chosen, whose white
teeth were much more appetizing than the feet of our wine-growers.

273 The canoe intended for the ptyalin bowl stood on a wooden
415 rack; it was covered with green banana leaves -- for stirring, /266/

361
122



Arrival on 10 October.

273 a dainty little oar was used. Gourds were lying on the leaves. It
415 looked really attractive. What student heart would not be inspired
by the poetry of a canoe filled with an intoxicating substance? And
764 two steps away, in the middle of the hut, were the mounds of two
graves. The Yuruna bury their dead in the house; the hammock of
the closest relative swings beside the resting place of the deceased.
765 Later on the bones are supposed to be dug up, dried, and stored in
baskets; we did not notice any of these. Three women, relatives
of the departed, wore their hair cut short.

574 The chief figure of the kaschirí festival was a handsome chap
624 with the most careful toilet, who carried the long trumpet. The
[302] hair parted in the middle, oiled, in front the red, mossy spot; on
[301]

/266 cont./

574 the braid a blue and white beaded tassel three-fourths of a meter
624 long; in each ear, inserted from behind and above, a red arara
[302] feather; around the neck a roll of blue beads, around the upper
[301] arm red cotton bands; below the navel a beaded belt 16 centimeters wide, not to forget the little yellow straw hat; narrow little bands below the knee, above the ankles again a beaded band five centimeters high sewed on, and, finally, on the chest an
[534] iron key on a string. The panétadada,[1] eight and a half spans long and somewhat taller than he himself, was plaited round with a type of reed and had a halved bamboo disk as a tongue. It emitted hollow sounding, mighty tones.

The festival herald, holding the trumpet diagonally, strode ceaselessly up and down between the graves and the canoe, with
[533] monotonous singing. The individual verse of the endless song lasted a good minute and was soon taken up again, usually with the same words; in between the singer offered others a drink and did not forget the musician's throat either. "Läva náim, läva náim, läva náim," or "hãnaná, hãnaná, hãnaná," it rang out tirelessly.

574 During the drinking, the women roasted farinha and spun
273 thread.

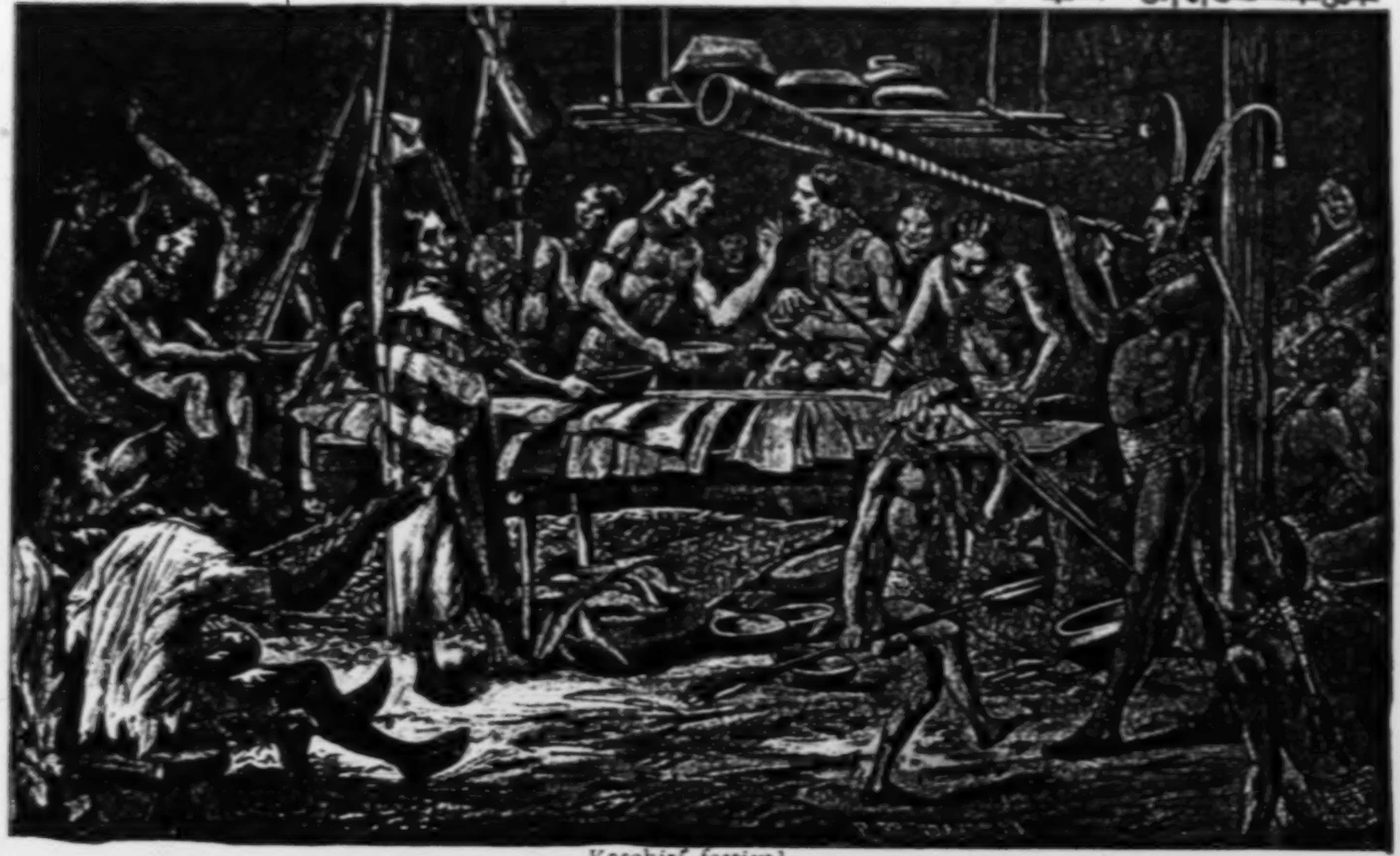
They all drank until their faces were puffy, and soon they could scarcely understand their own words. To wander about alone, to sing or talk to themselves, seemed to be very popular.

[301] Again a hopeful boy with bow, arrow, little braid, and, rakishly, pushed back on his head, a feather diadem stood out because of his kaschirí fervor.

535 In the evening a dance was performed in front of the hut. The central point was two flute-blowers who stayed close together; their flutes were tied together by a thread; they drew from them strange double tones and hopped rhythmically in one spot with knees bent and matching feet. Leaping forward in the same rhythm, /Illustration appears here/ /267/ a circle of men made a ring, turned around suddenly when the first of them had again come to his starting point, while all uttered a loud, short laugh, and, without pausing, began the game anew. They ran

[1] [i.e. a trumpet--Analyst]

[Text continues on p. 149]



Kaschirí festival.

1: Steinen--148 D,E-5 (1884) 1886 SP7 Bacairi

Yuruna SQ26

574
273
624
291
301
302
352
253
411
415
534

Y /267 cont./
535 back and forth in this way for hours. They held bow and arrow in their hands and were led by a masked figure which, in the semidarkness, looked like a man dressed as a woman at a carnival. Y The clothing was feminine, the abrupt movements masculine. [292] This costume consisted of a cotton cap with red, yellow, and green feather trimming all around and a long white cloak of loosely knotted cotton cord that terminated at the bottom with a wreath of black mutum feathers pointing downward. -- Castro said that he had interpreted the explanation of an Yuruna to mean that this festival dance preserves the memory of former times when a great chief was received with much pomp in the villages that he visited. That chief is represented by the man in 000 the cloak and the feather crown. /The remainder of Ch. 16 and Ch. 17, pp. 267-281, are omitted in the translation./

/282/

Eighteenth Chapter

Legends of the Bakaïrí

B 773 [115] The name that plays the chief role in the story of jolly Captain Caetano Mêmo, which unfortunately was told in such B [797] miserably broken Portuguese, is that of the "Imperador." If the missionaries had the intention of causing the greatest possible confusion of concepts in the heads of the Bakaïrí whom they were to convert, they achieved their purpose to such an extent that one can only with effort separate a little clarity and B 539 concreteness from the general confusion. Let us imagine: Imperador the sun-god of the Indians. He bears two other names. Keri and Schischi. His brother is called Kame and also Nuna. Schischi, however, is the sun, Nuna the moon. Keri and Kame are merely two other names for the two celestial bodies, which are found among many "Guck tribes" (cf. chart of the Nu /untranslated/) interestingly enough in reverse, Keri belonging to the moon, Kamu to the sun.

/282 cont./

539 Keri and Kame are the sons of "Utoto," the bright jaguar (onça pintada) and Atanumagale. Utoto's father is unknown; his mother's name is Mero, whose parents are again unknown. Of Atanumagale's procreators only the father's name has been handed down: Kamuschini. "Kamuschini" also seems to contain "Kamu", and is reminiscent of tamoussi, the old one of the heavens in Galibi. He, also older than Mero (the mother of his son-in-law), is the oldest of all, is, says Caetano: Adam!

Besides the realm of light in which the sky, sun, moon, and the spotted jaguar appear, there are representatives of darkness. Here there appears as the oldest Semino, the bat, and his wife, Evaki, about whose parents nothing can be discovered. Evaki, Caetano informs us, is Eva! One sees that the pious fathers have not let any advantage escape them. But the best is yet to come; the son of the bat and of Evaki /283/ is Tumeng: this word perhaps originally means dark, black -- it is formed exactly like the color adjectives (cf. Bakaïrí words 251-256 /in the appendix, which is omitted in the translation/). Only Caetano does not use the name Tumeng in his story, but rather calls the ruler of darkness -- truly a worthy counterpart to the Imperador -- the Rey de Congo, the King of the Congo. What could be more natural! The Whites call the emperor of Brazil their ruler; the Blacks, the king of the Congo.

In the beginning everything was dark night; only where Guroto, the red vulture, flew did it become light, and it became dark again when he flew away. His brother, the white vulture, was also called Guroto, but where he dwelt it remained dark. The red vulture owned the sun, the Imperador acquired it from him. The latter used a ruse in order to reach his goal. From "aka," a wood as soft as mandioca, he made the tapir, and made "pemera," small flies. Through the flies the tapir acquired a bad odor, which was supposed to attract the red vulture. cunningly the Imperador hid himself in a front foot of the tapir. The red vulture came along and seized the tapir, but at the moment when he was going to tear his heart out, the

/*283 cont.*/

539 hidden Imperador seized him by the throat and threatened to kill him if he did not give him the sun. The sun stood in the house of the red vulture in the sky and the white vulture had to fetch it. The Imperador handed it to the old aunt Evaki for safe-keeping. The sky, the house, moves, the sun does not; it stands in an "oven" in a big "pot" which is covered with a lid. Evaki covers it at night and opens it in the morning, after the house, the sky, has moved back during the night.

Evaki also gave sleep to human beings and animals. Before that only the lizard slept; Evaki drew the sleep out of its eyes and distributed it to all.

About the origin of the moon and stars, Caetano has nothing to report, just as he is also silent about Kame, Keri's brother.

Keri, the Imperador, created human beings from plants. He blessed (*rezou*) the "*uvá*," the arrow reed, and the Bakaïrí and Cajibí came into being. He created the Coroá from "*tacoara*" (bamboo), the Negroes from "*penacholo*," a black wood, the ancestors of the Portuguese from "*pirecetó*," a tree of the *campo cerrado*[A1] /see "Campo" in the glossary, p.170 /. The Imperador made the forest, the grass, the horse, the cattle; he blessed the termites and they became -- prettily enough -- the stones.

Ochobi, a large snake, made the water. It is not known where Ochobi came from. Who made the ground? "*Não sei mêmo*, I myself do not know that," replied the friendly old man.

/*284*/ The first Bakaïrí lived on the Rio Verde, a left tributary of the Paranatinga. Our friends like to tell about the waterfall that the Paranatinga forms about six days' journey downstream; most of them were born there, nature is full of wonders there. They regard even the turbulent *salto*, with which their knowledge of the stream presumably ends, as a unique spectacle. In the midst of it stands a stone house, a house such as they have here, habitable, but with roof and walls of stone. Nearby urubús fly about in the air; they watch the natural fish trap which is to be found there, a large stone slab on which the fish traveling upstream

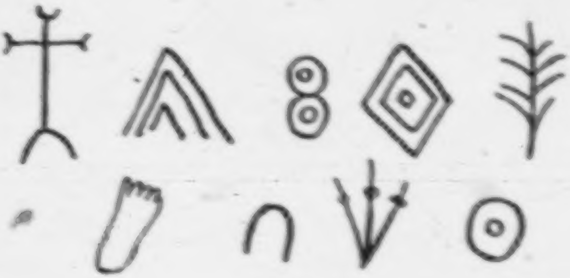
[A1] [i.e. grassland with dense, low, stunted tree growth. --Analyst]

/284 cont./

539 and whirled upward out of the water remain lying helpless and die.

Ochobi, Caetano relates, made a large basin in the source mountains of the Paranatinga, filled it with water, and let the latter run toward the noonday sun. This became the Pakuneru, the Paranatinga of the Brazilians. Farther toward the rising sun there flows parallel to it another river, which would perhaps be the Schingú which we sought. The Imperador, accompanied by Bakaïrí, and a white man went for a walk, the former along the Paranatinga, the other along the other river whose name is not known. The white man suddenly no longer answered when the Imperador called to him. A great fish, a jaú, had devoured him. Then Keri sent a duck which made the jaú spit out the white man again unharmed. He then wandered along the river farther and farther until he came to the great "poço" (spring, here perhaps lagoon, the sea is meant), where he embarked and later returned with the gun. -- Tumeng made the stone house on the salto, so that the Imperador would live there, and also made the fish trap, so that the countless urubús would find something to eat.

172



Hieroglyphics on the Paranatinga.

539

The distinction, clearly present, between a light /285/ and a dark sphere of gods forms the nucleus of these legends, insofar as it grew out of pre-Christian ideas. Furthermore, the gigantic animal figures, which are closely connected with the beginning

/285 cont./

539 of creation and in point of time precede the anthropomorphic gods, the creators of mankind, are a characteristic trait that is very widespread throughout the Indian myths.

172 Near the waterfall, on the shore, there is an old inscription; I am reproducing it just as it was copied by the Italian Luiz Oddi, who traveled down the Paranatinga to the salto a few years ago in the hope of finding the gold site of the Martyrios. Oddi thinks that the signs were scratched in with a knife and stem from the Paulistas, whose traces he endeavored to follow. Caetano, however, although he is unable to state anything definite, believes that the picture writing was made by Indian hands and is ancient. The presence of the "cross figure" does not prove anything opposing this view; it probably represents a human being and corresponds almost exactly to one of the drawings given in

000 Wallace's book about Amazonas. /Chapters 19-24, pp. 286-329 in the original source, are omitted in the translation, except for the map facing p. 298, which appears in the translation as pp. 154 -159, and the illustrations facing pp. 322 and 326, which follow as pp. 160-164 and pp. 165 - 169, respectively. The "Appendix," pp. 330-366 in the original source, is omitted in the translation./

1: Steinen
102
101
131
197
133

SP7 Bacairi SP7

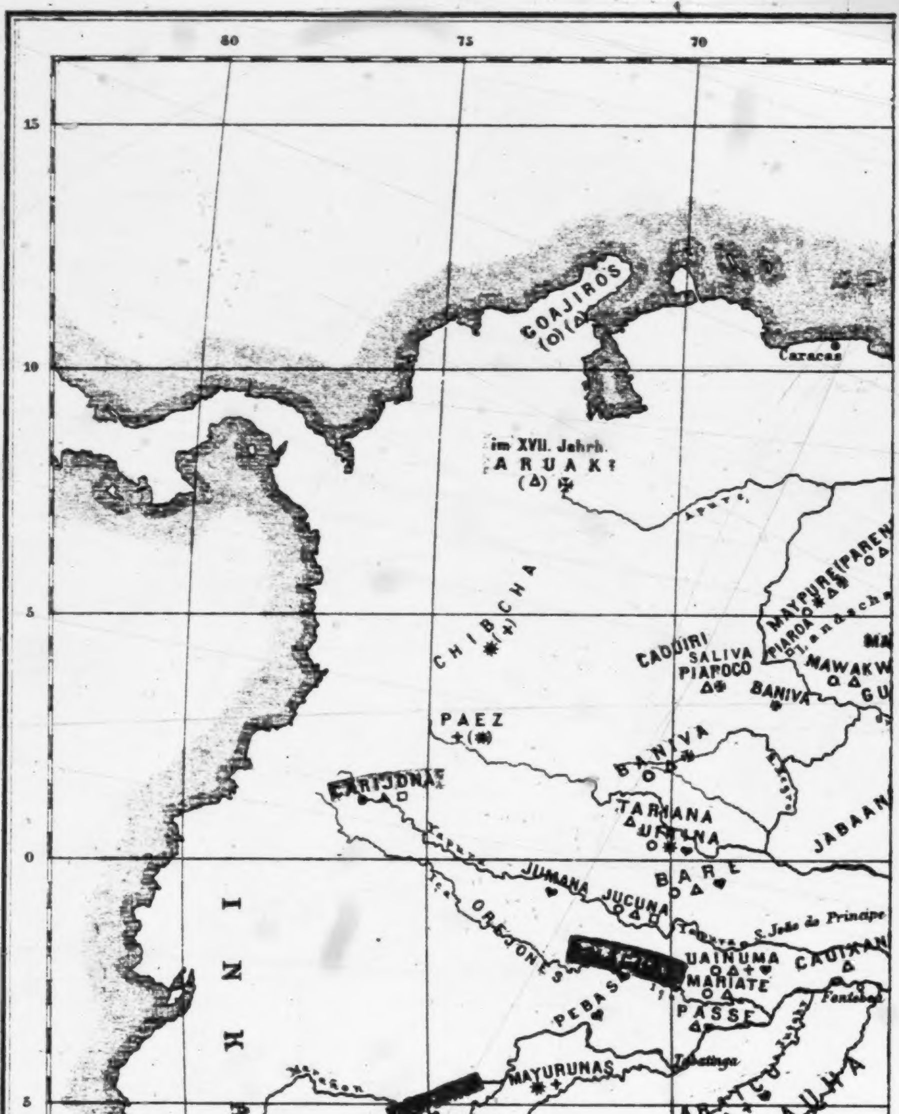
1	2	3
4	5	6

Chart of Positions of Map A

/Facing p. 154/

I. Steinen 154 D, L-5 (1884) 1886 SP7 Bacair SP7

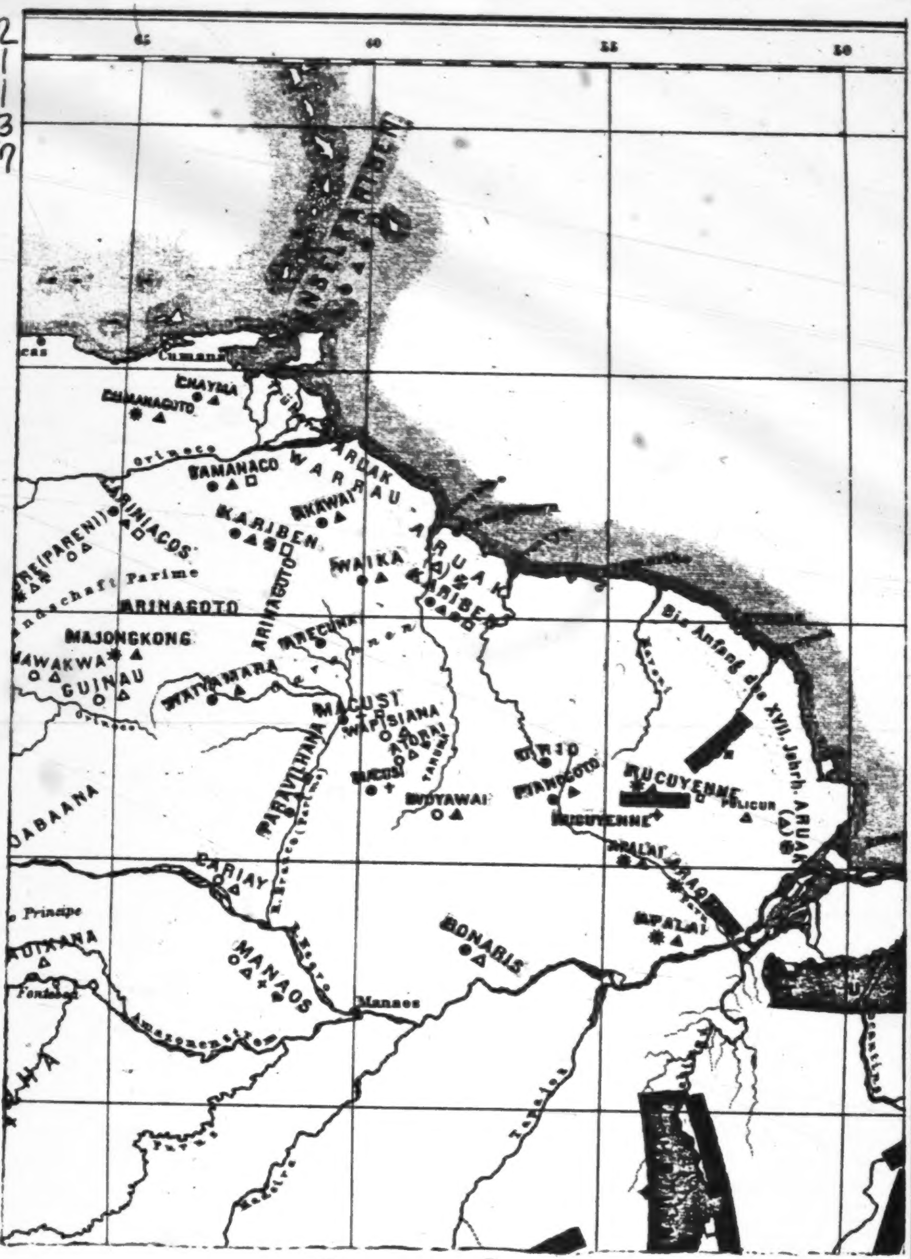
102
101
131
133
197


80
75
70
15
10
5
0
5
GOAJIROS
(o) (Δ)
Caracas
im XVII. Jahrh.
ARUAK?
(Δ)
Apure
CHIBCHA
MAYPURE (PAREN
PIAROA
CADUIRI
SALIVA
PIAPOCO
MAWAKW
BANIVA
PAEZ
BANIVA
KARIJONAS
TARIANA
UFTUNA
JABAAN
BARE
JUMANA
JUCUNA
OREJONES
S. João do Principe
[redacted]
UAINUMA
MARIATE
CAUIXAN
PASSE
PEBAS
Fonteboa
Tabatinga
MAYURUNAS
Marañon
[redacted]
PIROS
PANOS
ABATCU
MARAUHA
Jurua
INKA REICH

[Map A-1]

1: Steinen--155 D, E-5 (1884) 1886 SP7 Bacairi SP7

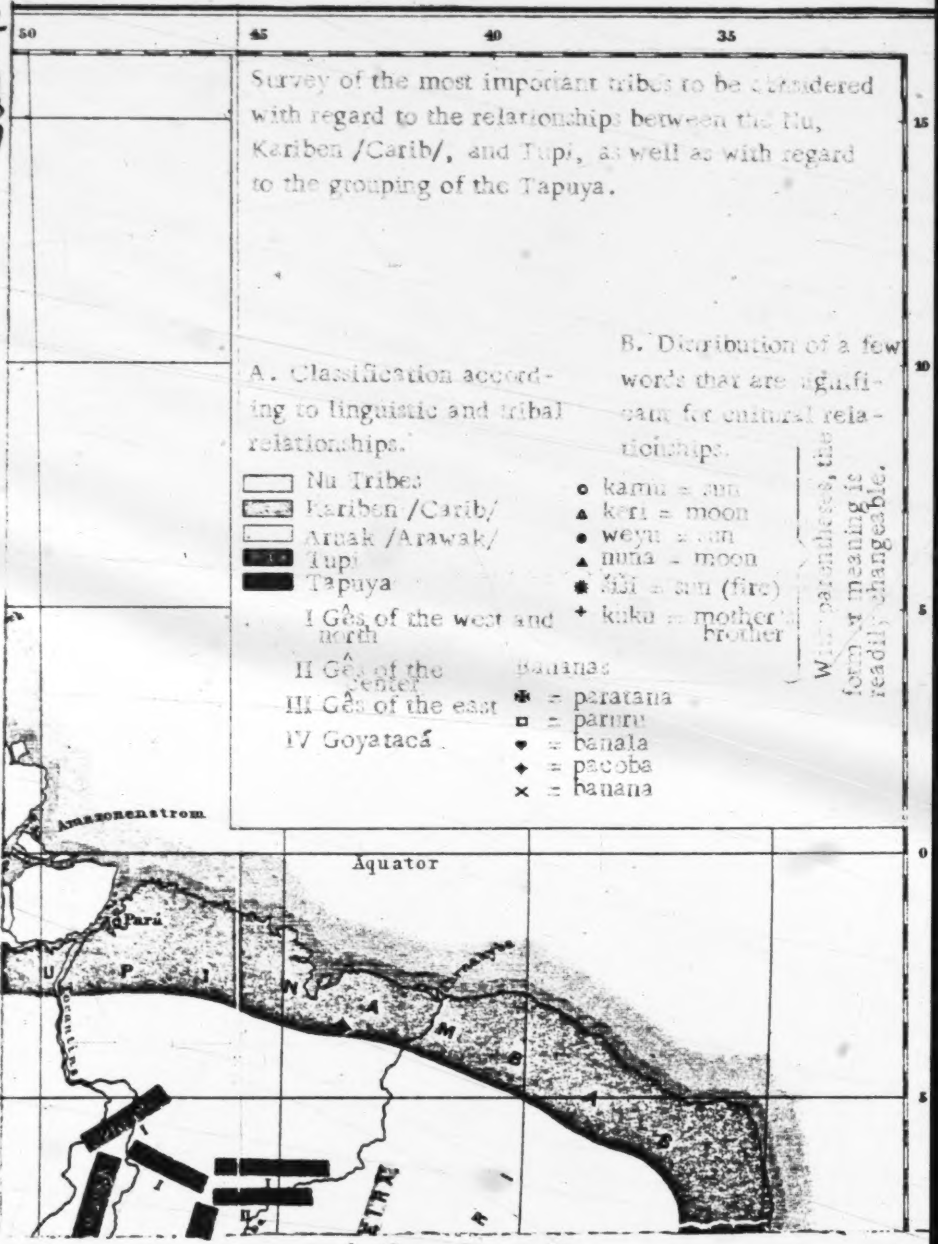
102
101
131
133
197


65
60
55
50
Cumaná
CHAYMA
CUMANAGOTO
Orinoco
TAMANACO
WARRAU
ARUAK
AKAWAI
KARIBEN
ARINIACOS
(PARENI)
Landschaft Parime
WAIKA
KARIBEN
ARINAGOTO
MAJONGKONG
ARINAGOTO
ARECUNA
WAKWA
GUINAU
MAIYAMARA
MACUSI
WAPISIANA
ATORAI
MACUSI
WOYAWAI
TRIO
PIANOGOTO
RUCUYENNE
RUCUYENNE
POLICUR
ARUAK
Bis Anfang des XVII. Jahrh.
APALAI
ARAQUAJU
APALAI
PARAVILHANA
BONARIS
CARIAY
MANAOS
Manaos
Amazonenstrom
Fonteboa
Principe
UAIKANA
Purus
Madeira
Tapajos
R. Branco
R. Negro

[Map A-2]

1: Steinen--156 D,E-5 (1884) 1886 SP7 Bacairi SP7

102
101
131
133
197



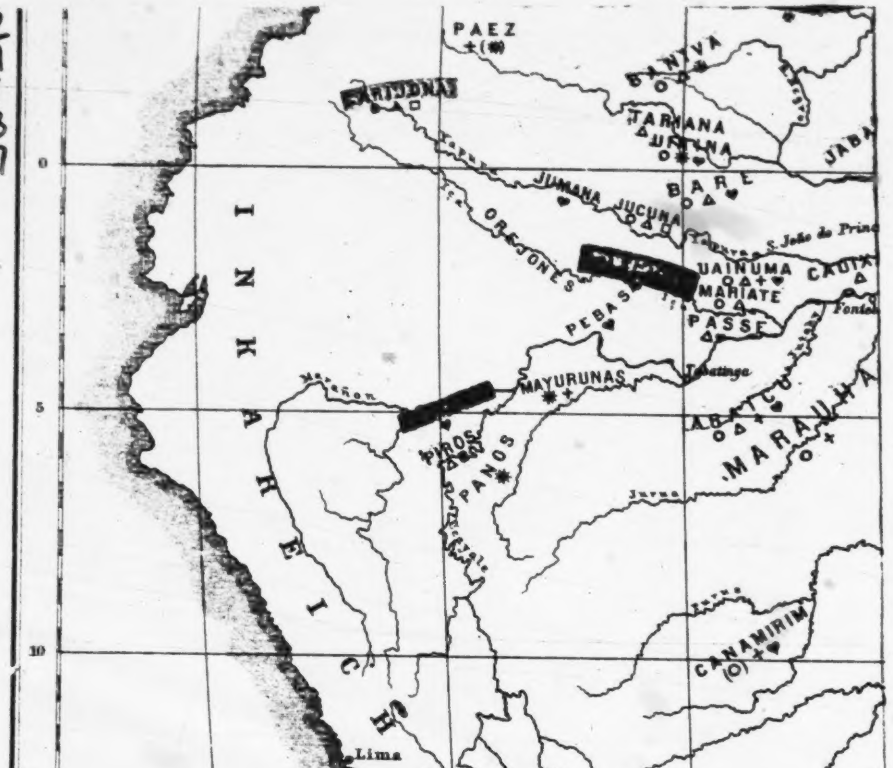
Survey of the most important tribes to be considered with regard to the relationships between the Nu, Kariben /Carib/, and Tupi, as well as with regard to the grouping of the Tapuya.

50
45
40
35
15
10
5
0
5
A. Classification according to linguistic and tribal relationships.
▭ Nu Tribes
▨ Kariben /Carib/
▭ Aruak /Arawak/
■ Tupi
■ Tapuya
I Gês of the west and north
II Gês of the center
III Gês of the east
IV Goyatacá
B. Distribution of a few words that are significant for cultural relationships.
○ kamu = sun
▲ keri = moon
● weyu = sun
▲ nuna = moon
✱ šiši = sun (fire)
✚ kuku = mother's brother
With parentheses, the form or meaning is readily changeable.
Bananas
✠ = paratana
□ = paruru
♥ = banala
◆ = pacoba
× = banana
Amazonenstrom
Aquator
Pará
U P I N A M B A
Tocantins
I

[Map A-3]

1: Steinen--157 D,E-5 (1884) 1886 SP7 Bacairi SP7

102
101
131
133
197

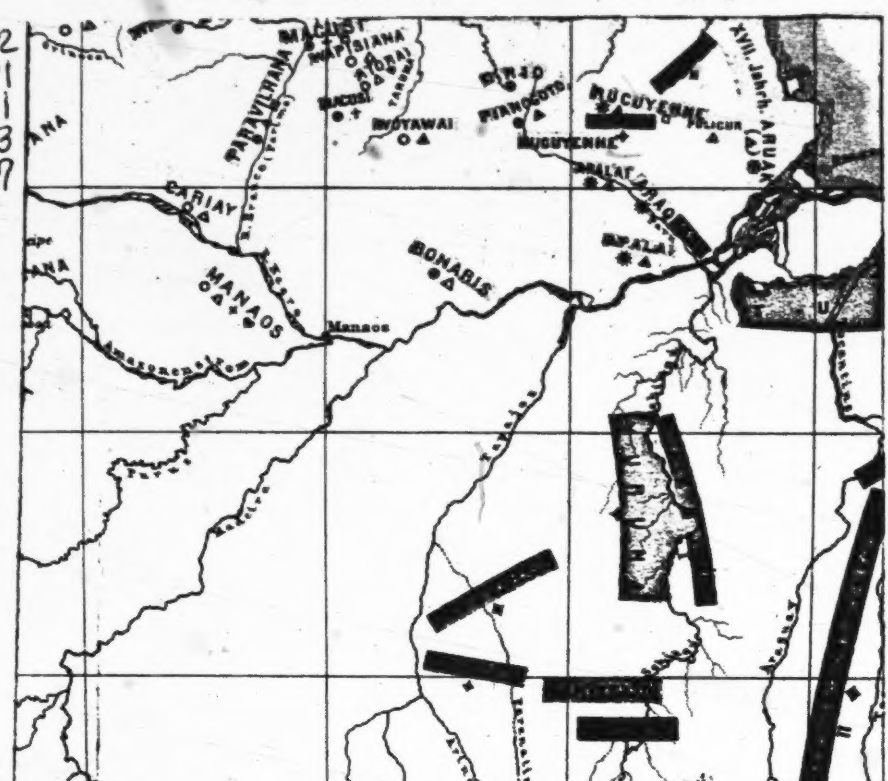

PAEZ
BANIVA
[redacted]
TARIANA
UIRINA
JABA
BARE
JUMANA
JUCUNA
Yapura
Iça
ORE JONES
[redacted]
S. João do Princ
UAINUMA
CAUIX
MARIATE
Fonteb
PEBAS
PASSE
Tabatinga
Marañon
[redacted]
MAYURUNAS
PIROS
PANOS
Ucayale
MARAUHA
Jurua
Purus
CANAMIRIM
ANTIS
MOXOS
Lima
Cuzco
INKAREICH
KECHUA
0
5
10
15
20
80
75
70
Scale 1:15000000
Kilometer, 111,x-1 Grad.

Entworfen von K.v.d. Steinen.

[Map A-4]

1: Steinen--158 D,E-5 (1884) 1886 SP7 Bacairi SP7

102
101
131
133
197

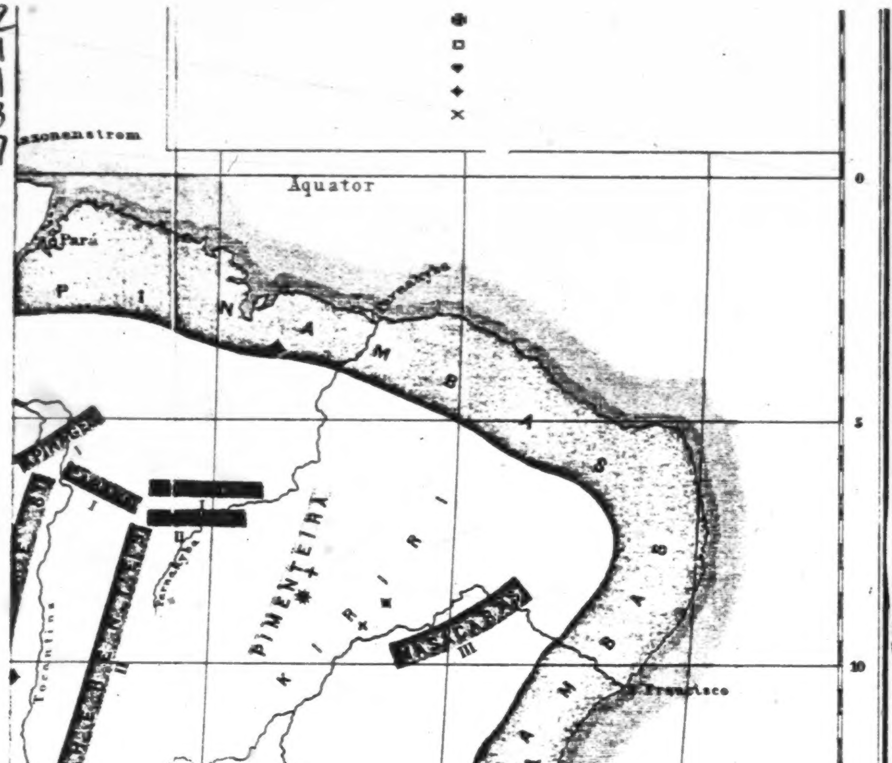

MACUSI
WAPISIANA
ATORAI
TARUMA
PARAVILHANA
R. Branco (Parime)
MACUSI
MOTAWAI
PIANOGOTO
MUCUYENNE
MUCUYENNE
POLICUR
XVII. Jahrh. ARUAK
(A)
ARALAT
APALAI
CARIAY
BONABIS
MANAOS
Manaos
Amazonenstrom
Madeira
Tapajoz
Xingu
Araguay
BAURES
PALMELLAS
PARECIS
BACAIRI
KUSTENAU
Cuyabá
Goyas
S. Miguel
S. Cruz de la Sierra
CHIQUITOS
Paraguay
GUANAS
65
60 Westl. Länge v. Greenwich 55
50

[redacted]
[redacted]
[redacted]
[redacted]
[redacted]
[redacted]
[redacted]
[redacted]
[redacted]
[redacted]
[redacted]
[redacted]
[redacted]
[redacted]

[Map A-5]

1: Steinen--159 D, E-5 (1884) 1886 SP7 Bacairi SP7

102
101
131
133
197

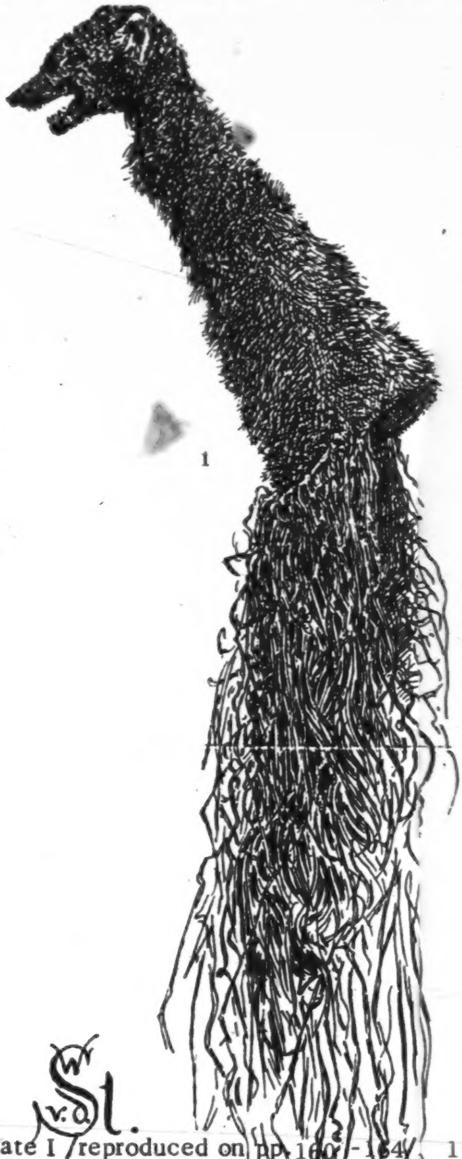

Äquator
Pará
P I N A M B A S
PIMENTEIRA
X I R I R I
S A B U J A
Tocantins
S. Francisco
Bahia
COROADOS PURIS
I
II
III
IV
0
5
10
15
20
45
40
35

F.A.Brockhaus' Geogr.-artist. Anstalt, Leipzig.

[Map A-6]

1: Steinen--160 D,E-5 (1884) 1886 SP7 Bacairi SP7

292
532

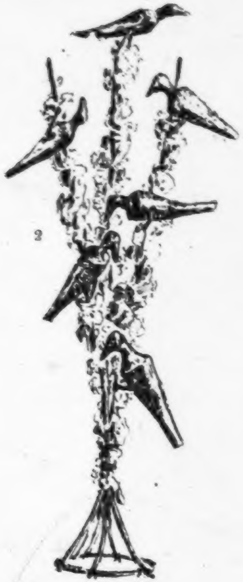


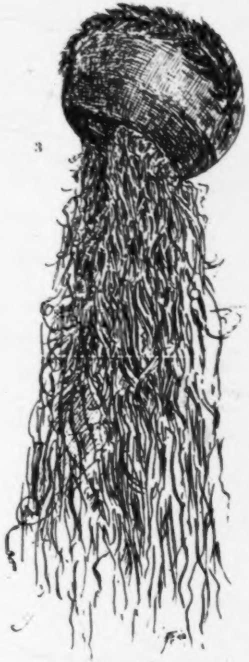
000 Ethnological Plate I /reproduced on pp. 160 - 164/. 1-10 Bakaïrí: 1-4, headdresses from festival hut. 5. Straw wreath with feathers. 6. Ear feathers. 7. Comb. 8-10. Necklaces: 8, little stone disks; 9, pieces of shell (also very popular among the Suyá); 10, jaguar claws. 11. Trumaí feather cap. 12 and 13. Suyá feather diadem.
14. Yuruna ear-feather.

292
532

1: Steinen--161 D, E-5 (1884) 1886 SP7 Bacairi SP7

/From Ethnological Pl. I:
2 and 3, Bakaïrí headdresses
from the festival hut./


2


3

1: Steinen--162 D,E-5 (1884) 1886 SP7 Bacairi SP7
Trumai SP23
Suya SP21
Yuruna SQ26

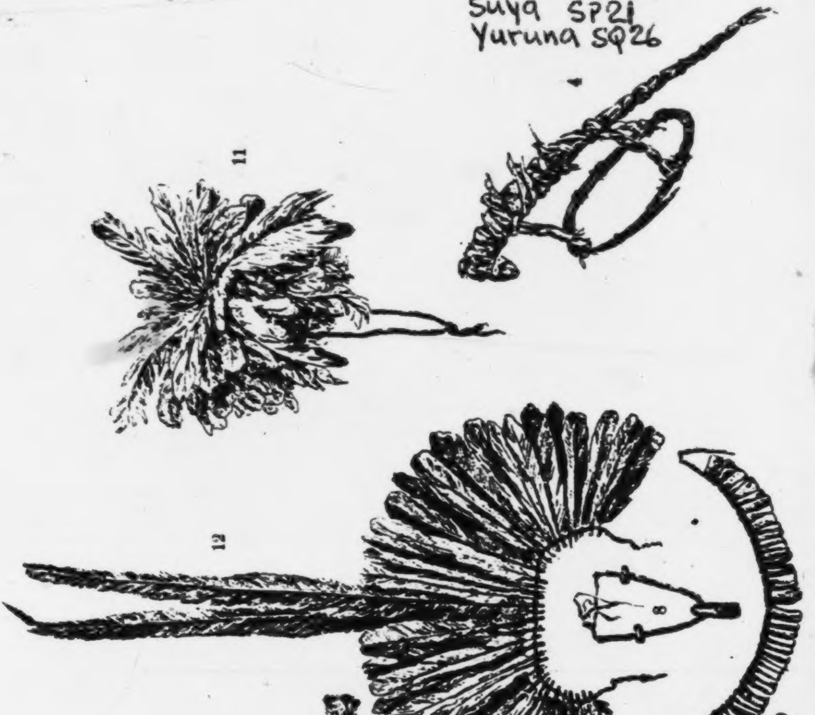
B
292
532

T
292
301

B
301
→

S
301
237
←

B
Y
301
237



/See caption on following page./

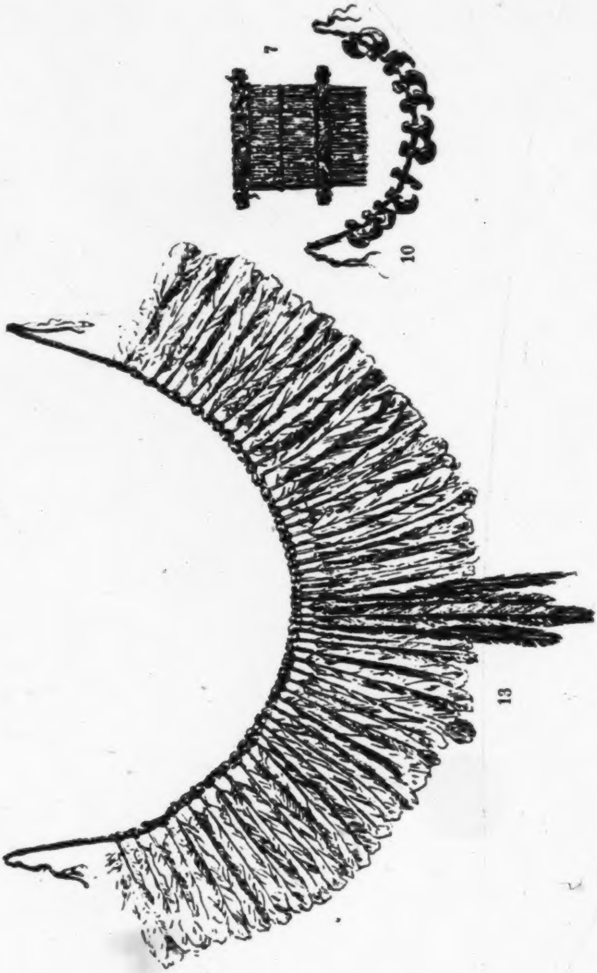
1: Steinen--163 D, E-5 (1884) 1886 SP7 Bacairi SP7
Trumai SP23
Suya SP21
Yuruna SQ26

B
292
532 /From Ethnological Pl. I: 4, Bakaïrí headdress
301 from the festival hut; 5, Bakaïrí straw wreath
237 with feathers; 6, Bakaïrí ear feathers; 8-9,
T Bakaïrí necklaces (8, stone disks; 9, pieces of
292 shell and also popular among the Suyá); 11,
301 Trumaí feather-cap; 12, Suyá feather-diadem;
S 14, Yuruna ear-feather./
Y
301
237

1: Steinen--164 D, E-5 (1884) 1886 SP7 Bacairi SP7
Suya SP21

B
412
←
B
301
237
→

S
301
237



/From Ethnological Pl. I:
7, Bakaïrí comb; 10, Bakaïrí necklace
of jaguar claws; 13, Suyá feather-diadem./

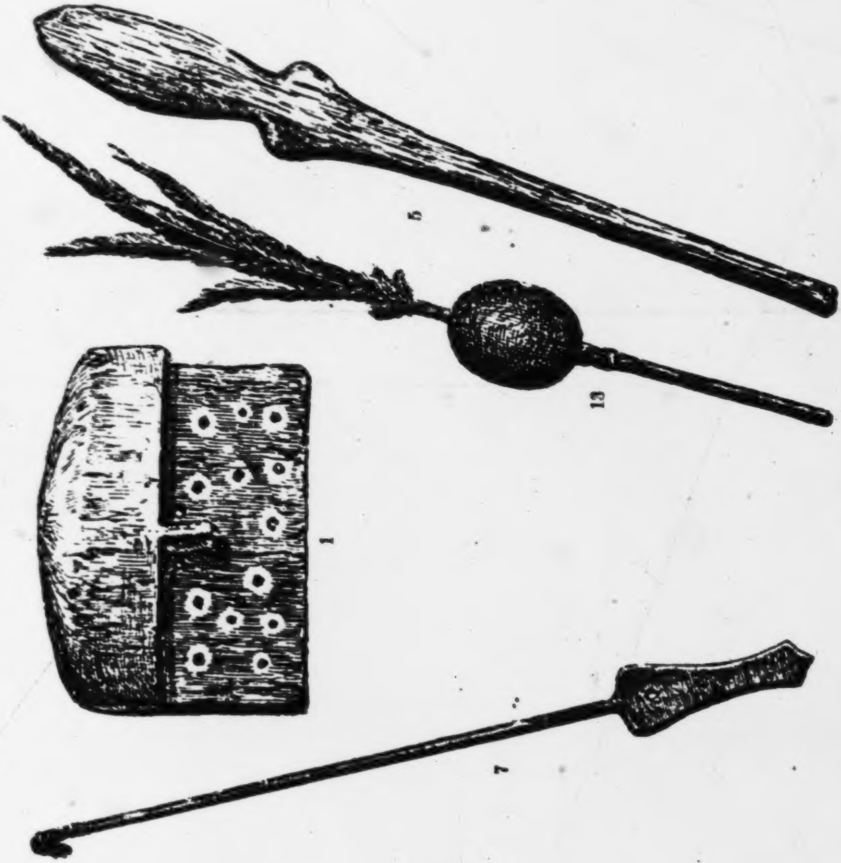
1: Steinen--165 D, E-5 (1884) 1886 SP7 Bacairi SP7
Trumai SP23
Suya SP21
Yuruna SQ26

T
411

Y
534

B
532

S
411



000

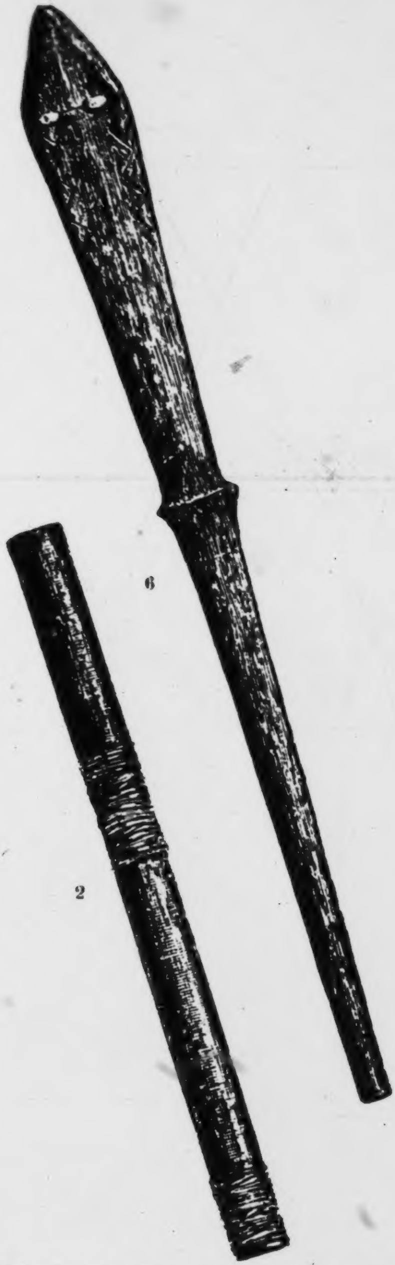
Ethnological Plate II

/reproduced on pp. 165-169/. Bakaïrí: 1. Dove mask for a dance. 2. Flute (meni). 3. Stone ax. 4. Oar. Trumaí: 5. Club. Suyá: 6. Club. 7. Arrow thrower (throwing board). 8. Stone ax. 9. Bone knife. 10. Beijú turner. Yuruna: 11. Oar. 12. Flute. 13. Gourd rattle. Karajá: 14. Club.

1: Steinen--166 D, E-5 (1884) 1886 SP7 Bacairi SP7
Suya SP21

S
411
→

B
534
←

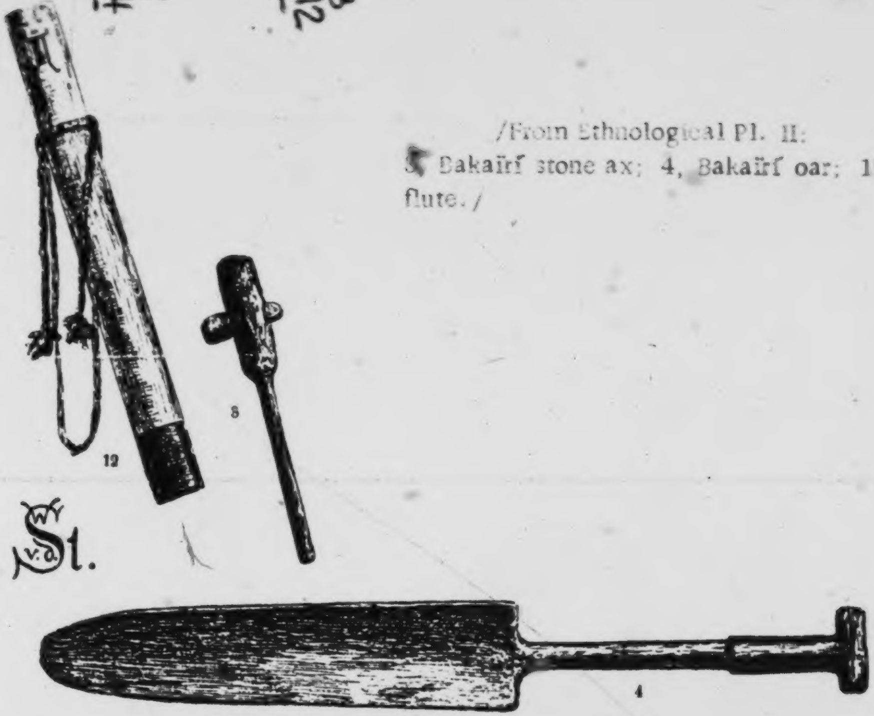


/From Ethnological Pl. II: 2, Bakaĩrí flute (meni); 6, Suyá club./

B
581

Y
534
←

B
412
←



/From Ethnological Pl. II:
3, Bakaïrí stone ax; 4, Bakaïrí oar; 12, Yuruna flute./

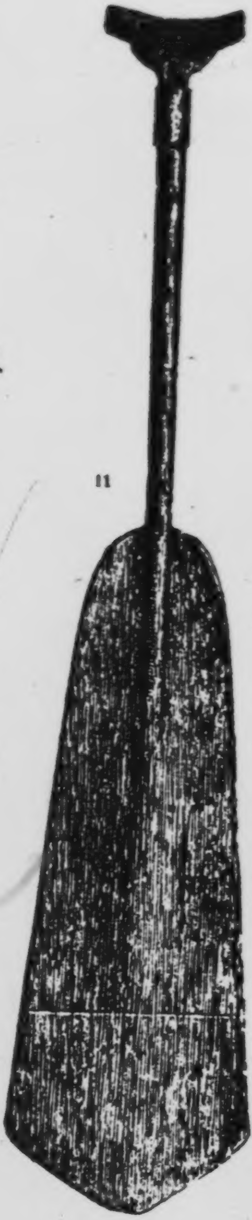
1: Steinen--167 D,E-5 (1884) 1886 SP7 Bacairi SP7
Yuruna SP26

1. Steinen--168 D,E-5 (1884) 1886 SP7 Bacairi
Suya SP21
Yuruna SQ26
Caraja SP9

C
411
→

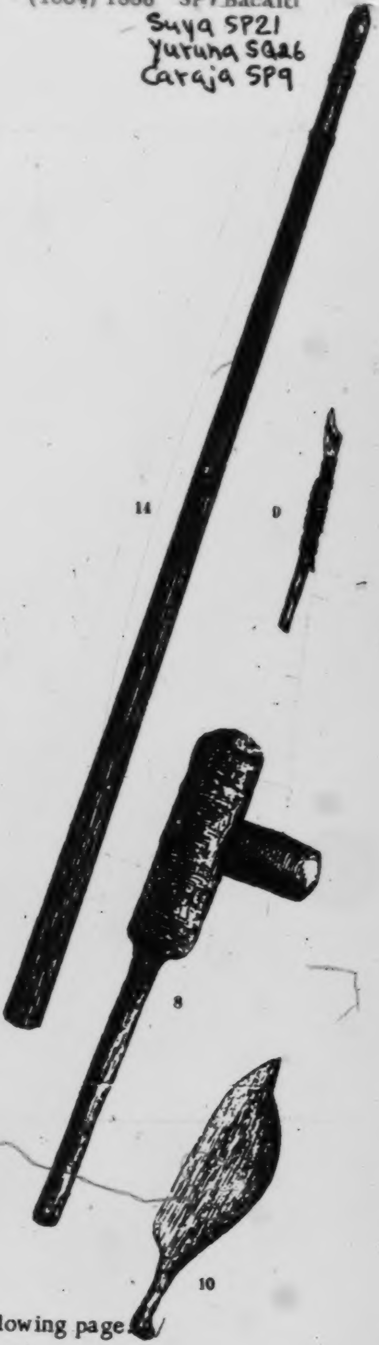
Y
501
←

S
412
→


11

S
412
→

S
252
412


14

9

8

10

/See caption on following page./

1: Steinen--169 D,E-5 (1884) 1886 SPT Bacairi

Caraja SP9
Yuruna SQ26
Suya SP21

C
411
Y
501
S
252
412

/From Ethnological Pl. II: 8, Suyá stone ax; 9, Suyá bone knife; 10, Suyá beijú turner; 11, Yuruna oar; 14, Karajá club./

/367/

104 Explanation of Brazilian Expressions Appearing in the Text, with the page number where somewhat more detail is to be found /omitted in the translation/, as well as the frequently repeated animal and plant names. /The pronunciation of the words is given in German spelling/.

Aldea, aldeament, village.
Arrobe /arroba/ = 16 kilograms.

Bagadú, see "Pirarára."
Barranca, steep riverbank wall.
Batata, sweet potato.
Beijú (French j), flat cakes made with mandioca flour /see p. 7/.
Borrachudos (pronounced borraschudos), small biting flies.
Buritî, Mauritia flexuosa, palm.
Burracen, leather bags for pack animals.

Cabeceira, source brook.
Cachoeira (pronounced caschoeira), probably best translated by cataract, something between a salto and correndeira, waterfall and rapids.
Campo, grassy field with low, stunted tree growth. Campo cerrado, more compact, that is, more densely filled campo.
Cará, Dioscorea, potato plant.
Capivara /capybara/, Hydrochoerus capybara.
Carapana, species of mosquito.
Carrapátos, ticks.
Cerrado, see "Campo."
Chapada (pronounced schapada) }
Chapadão (pronounced schapadão) } plateau.
Coatá /Ateles paniscus/, see Index II /untranslated/.
Currál /corral/, fenced enclosure.
Cuyen, gourd drinking-bowls.

/367 cont./

104 Farinha (pronounced farinja), mandioca flour.

Fazenda (pronounced fasenda), = the Spanish hacienda, country estate, farm.

Friágem (French j), early morning cold and cloudiness.

Gevatter /compadre/, designation of the Indians in Brazil.

Guaraná, beverage in place of coffee.

Inajá (French j), Maximiliana, palm.

Jacú, Penelops, turkey-sized gallinaceous bird.

Japá (French j), palm-straw canopy over the boat.

Jatobá (French j), tree for the bark canoes.

Kameraden (like the Spanish peons), laborers for the journey, who are familiar with the life in the wilderness and with all its resources.

Macaco, Cebus, monkey.

Mandioca, Manihot utilissima, most important useful native plant.

Milrêis, approximately two reichs marks.

Mingãu, refreshing drink mixed with mandioca flour /see p. 37/.

Mosquiteiro, gauze tent over the hammock for protection against insects.

Mutúm, Crax, turkey-sized gallinaceous bird.

Oauassú, Attalea spectabilis, palm.

Pantanál, swamp.

Picade, path opened through the forest, trail.

Pintado, Platystomatis, very tasty fish.

Piranha (pronounced piranja), Serrasalmo, predatory fish with strong teeth.

/367 cont./

Pirarára, Phractocephalus, also bagadú, a sheatfish /see p. 53/, illustration p. 110.

Polvilho (pronounced polviljo), finest mandioca flour /see p. 45/.

Praia, sandy beach.

Puva, coarser mandioca flour in brick form /see p. 46/.

Quemada (pronounced kemáda), burned-off terrain.

Rancho (pronounced rantscho), hut.

Rapadura, unrefined, primitively prepared sugar in brick form.

Ribeirão, brook, small stream.

Roça, cultivated field.

Salto, waterfall.

Seringueira, rubber (caoutchouc) tree, see the index /untranslated/.

Serra = the Spanish sierra, mountain range.

Sertão, wilderness, usually infertile. One who is very familiar with it, sertanejo.

Tacoára, bamboo.

Tracajá (French j), small river turtle, see Index II /untranslated/: Schildkröteneir /turtle eggs/.

Tucúm, Astrocaryum, palm.

Ubá, tree canoe /see p. 124/.

/The "Index," pp. 368-372 in the original source, is omitted in the translation. The end map following p. 372 in the original source follows here as pp. 173-185 in the translation./

1: Steinen
102
101
103
122
131
133
361

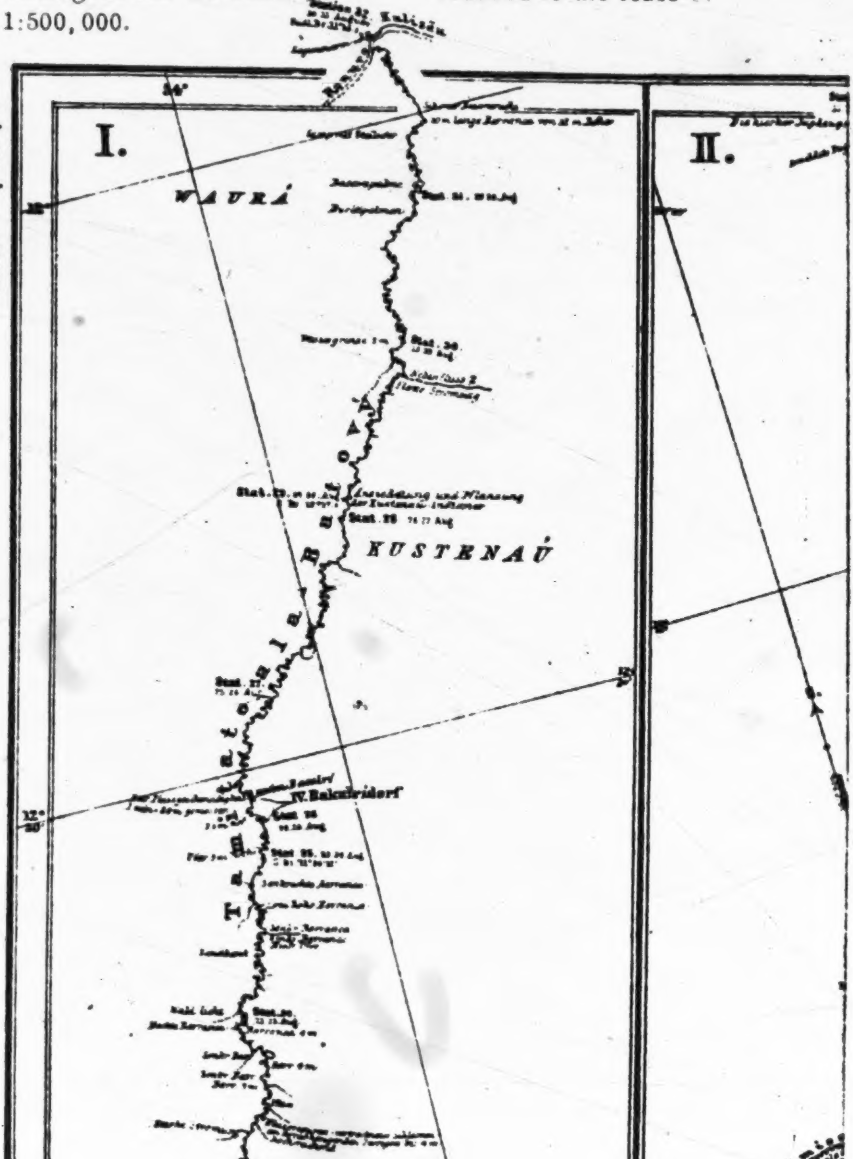
A	B	C	D	E	F
G	H	I	J	K	L

Chart of Positions of End Map /Facing p. 173/

1: Steinen--173 D, E-5 (1884) 1886 SP7 Bacaïri SP7

Special map of the Schingú River. From the records and position-findings of Dr. O. Clauss, reduced to the scale of 1:500,000.

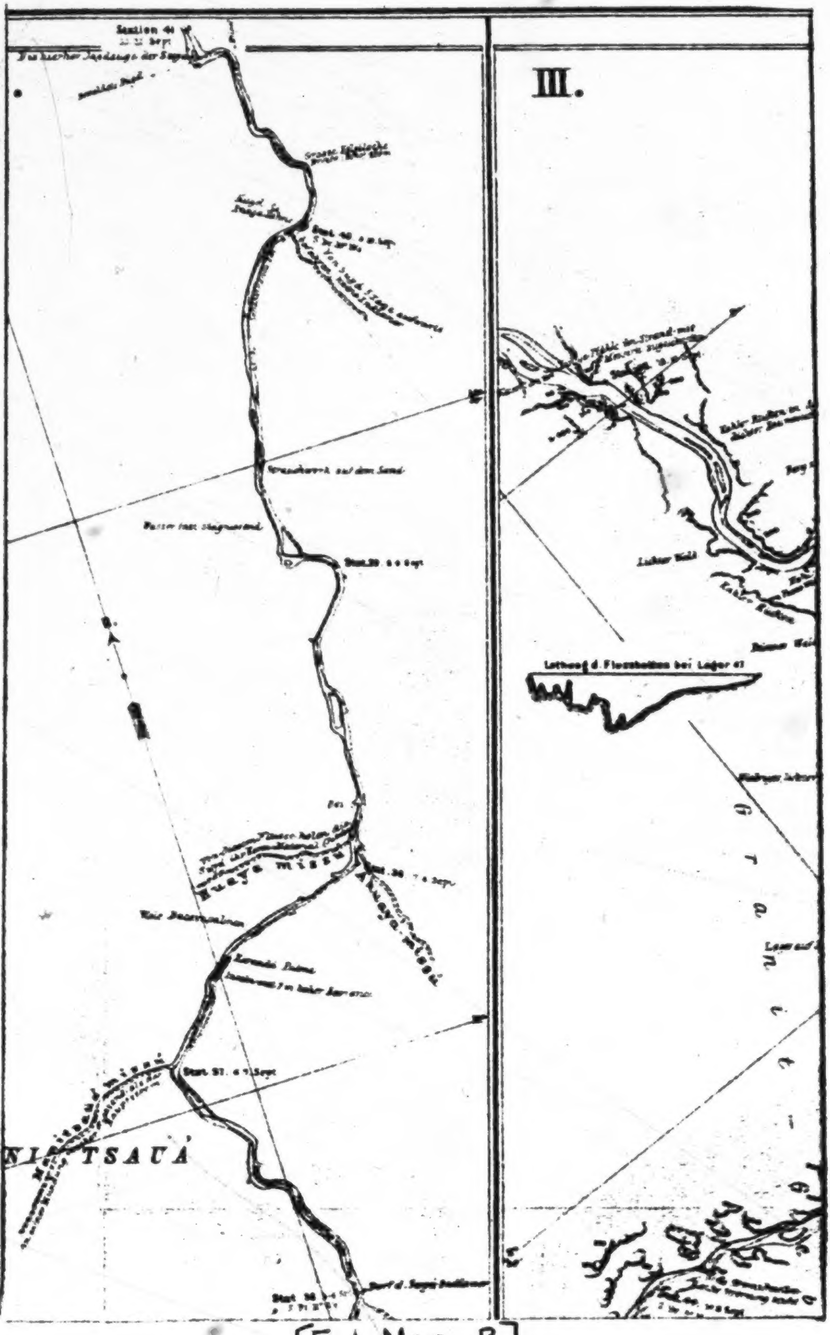
101
102
103
122
131
133
361


I.
II.
WAURÁ
KUSTENAÚ
IV. Bakairidorf
III. Bakairidorf
MANI TSA

[End Map, A]

1: Steinen--174 D,E-5 (1884) 1886 SP7 Bacairi SP7

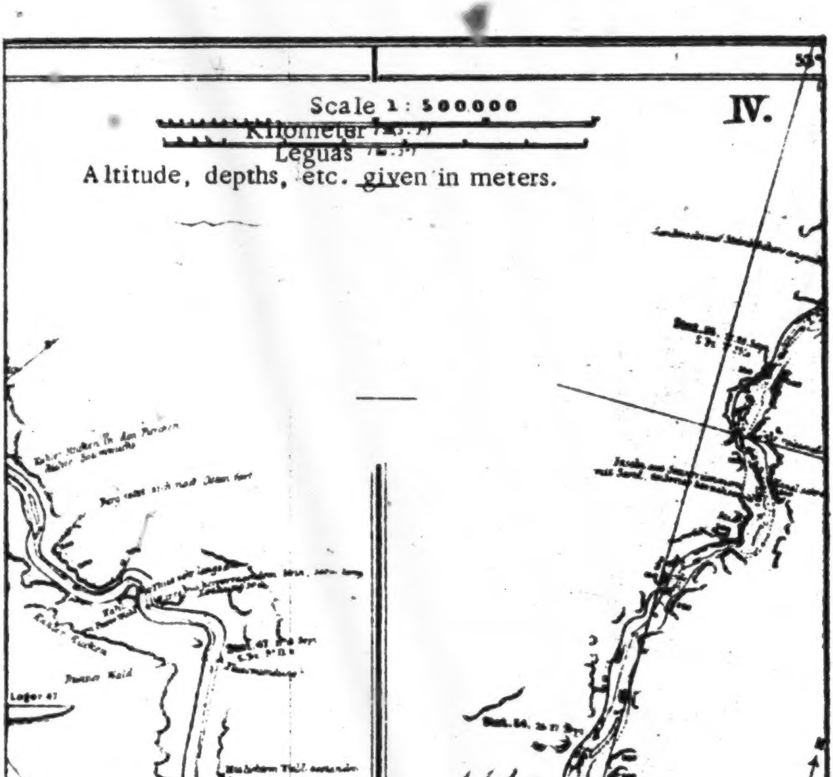
101
102
103
122
131
133
361


III.
Station 41
Stat. 37. d. 9. Sept.
TSAUÁ
Lothung d. Flusssohlen bei Lager 41

[End Map, B]

1: Steinen--175), E-5 (1884) 1886 SP7 Bacairi SP7

101
102
103
122
131
133
361


Scale 1 : 500000
Kilometer
Leguas
Altitude, depths, etc. given in meters.
IV.

[End Map, C]

1: Steinen--176 D, E-5 (1884) 1886 SP7 Bacairi SP7

Explanation:

101
102
103
122
131
133
361

〰 route of the v. d. Steinen Expedition 1884.

Δ Stat. 34 Stopping places on it, with dates 4, 5 Oct.

In the case of stations determined by astronomical calculations, the latitude that was ascertained is added.

⋎ camp = treeless land overgrown with tall grass

░ = forest

o Seringeiro = Brazilian caoutchouc gatherer

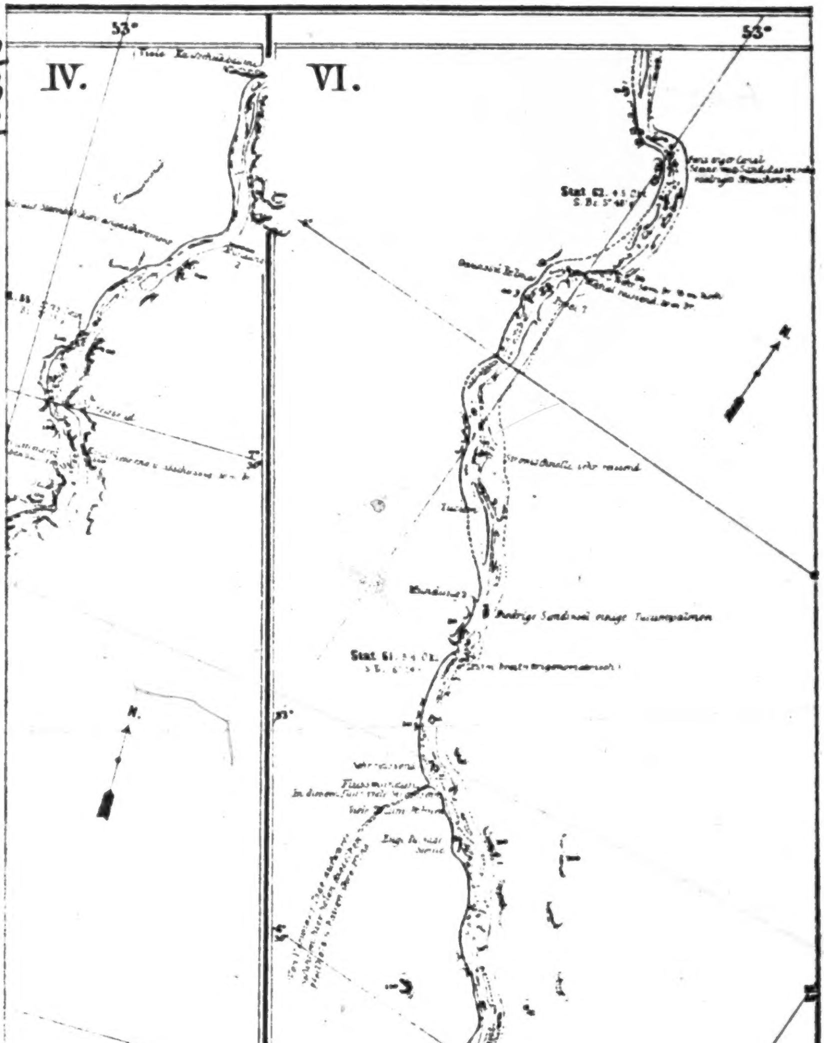
⧓ cataracts and rapids

▨ rocks, partly covered with plant growth.
Barranca = steep, sandy shore

⌇ sand banks

[Legend Appearing Below scale on End Map, C]

101
102
103
122
131
133
361

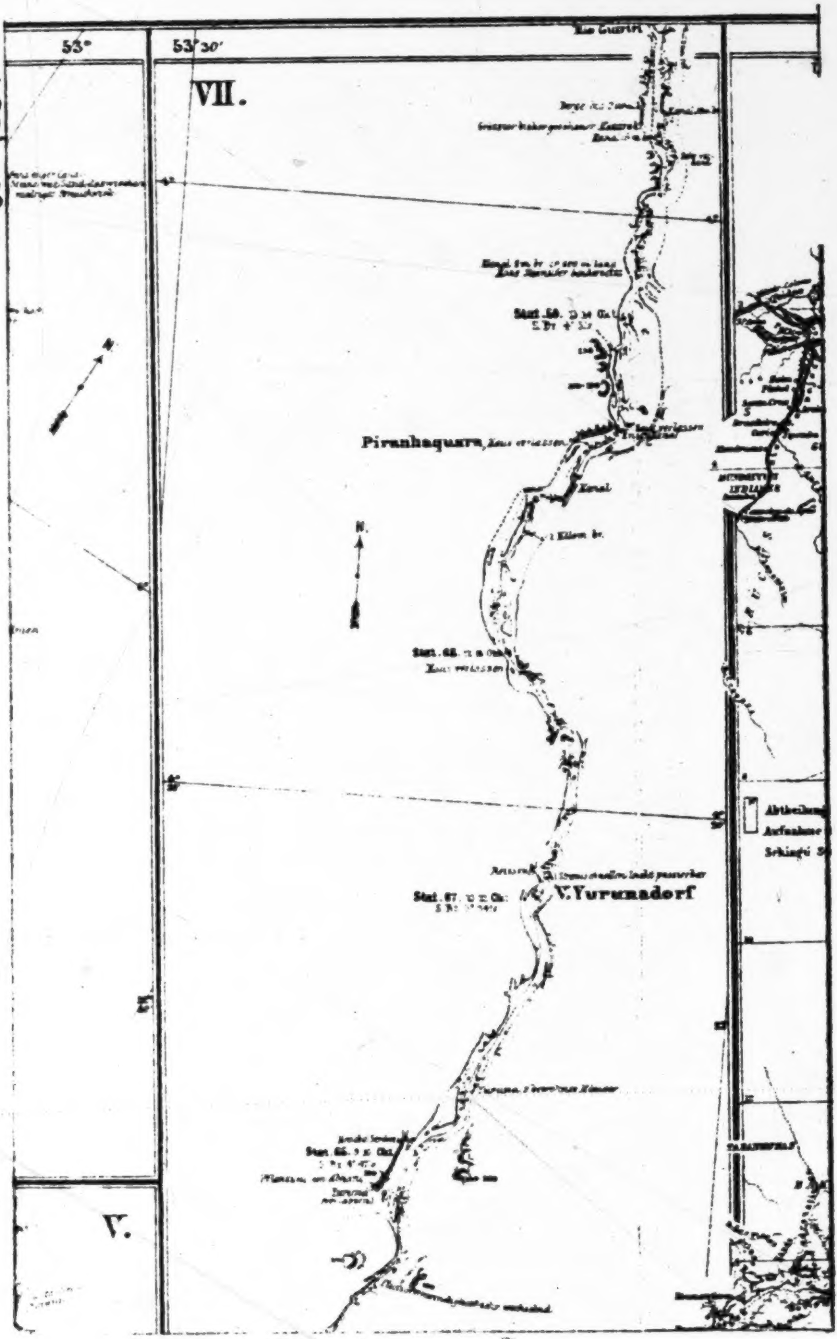


IV.
VI.
V.
53°
53°
N.
N.
Stat. 62.
Stat. 61.
Stat. 60.
Stromschnelle sehr rauschend
Niedrige Sandinsel einige Tucumpalmen

[End Map, D]

1: Steinen--178 D, E-5 (1884) 1886 SP7 Bacairi SP7

101
102
103
122
131
133
361

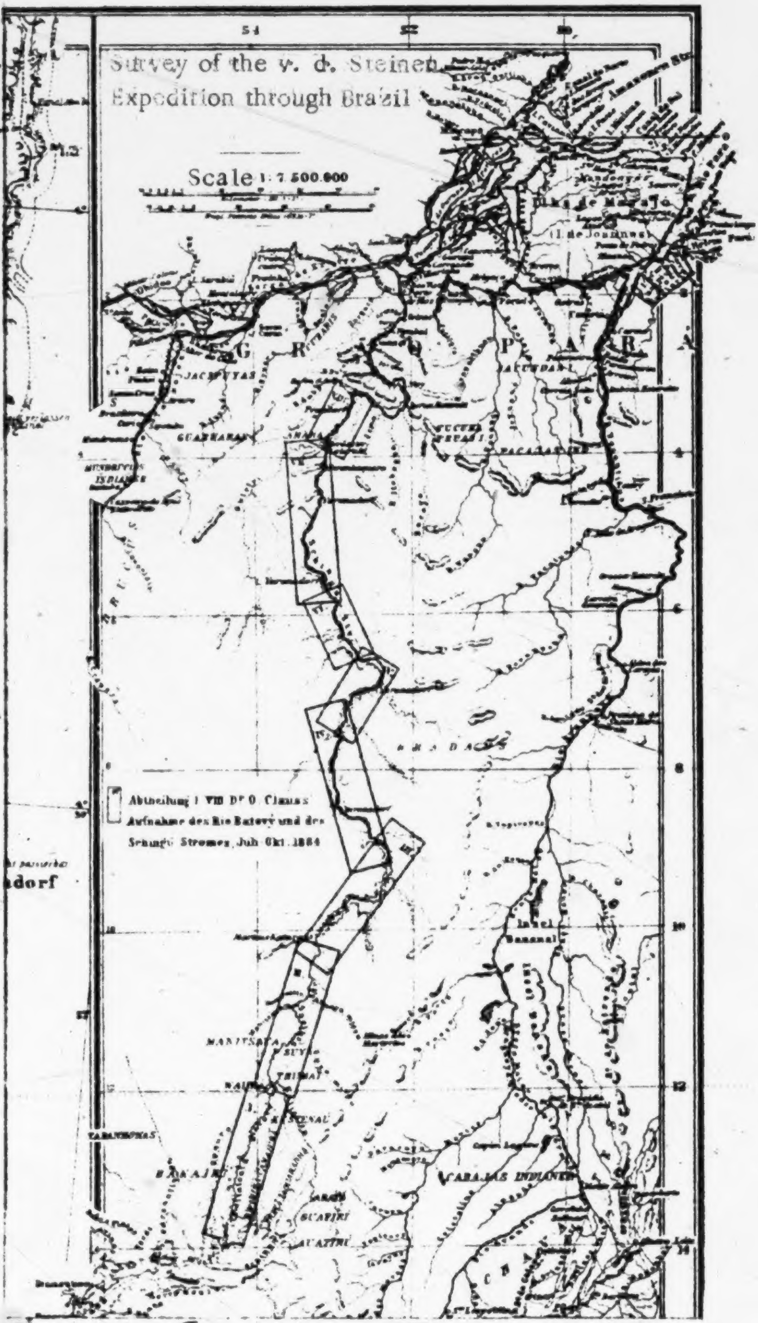


53°
53°30'
VII.
Piranhaquara
V. Yurunadorf
V.
Abtheilung
Aufnahme
Schingú

[[illegible] E]

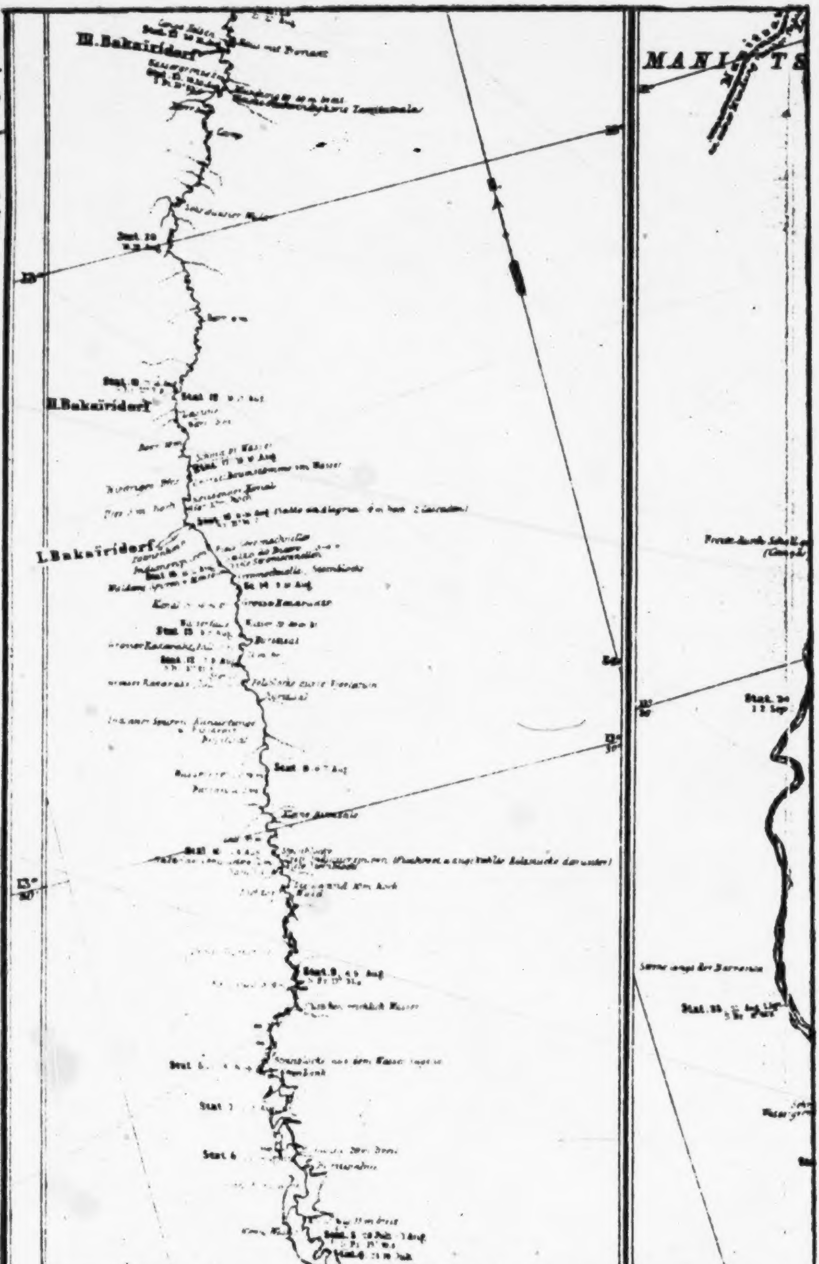
1: Steinen--179 D,E-5 (1884) 1886 SP7 Bacairi SP7

101
102
103
122
131
133
361


Survey of the v. d. Steinen
Expedition through Brazil
Scale 1: 7.500.000
Abtheilung I VIII Dr O. Clauss
Aufnahme des Rio Batovy und des
Schingú Stromes, Juli-Okt. 1884
Ilha de Marajó
P A R Á
Insel Bananal
MANITSAUA
SUYA
TRUMAI
KUSTENAU
BAKAIRI
GUAPIRI
CARAJAS INDIANER
dorf
54
52
50
4
6
8
10
12
14

[End Map, F]

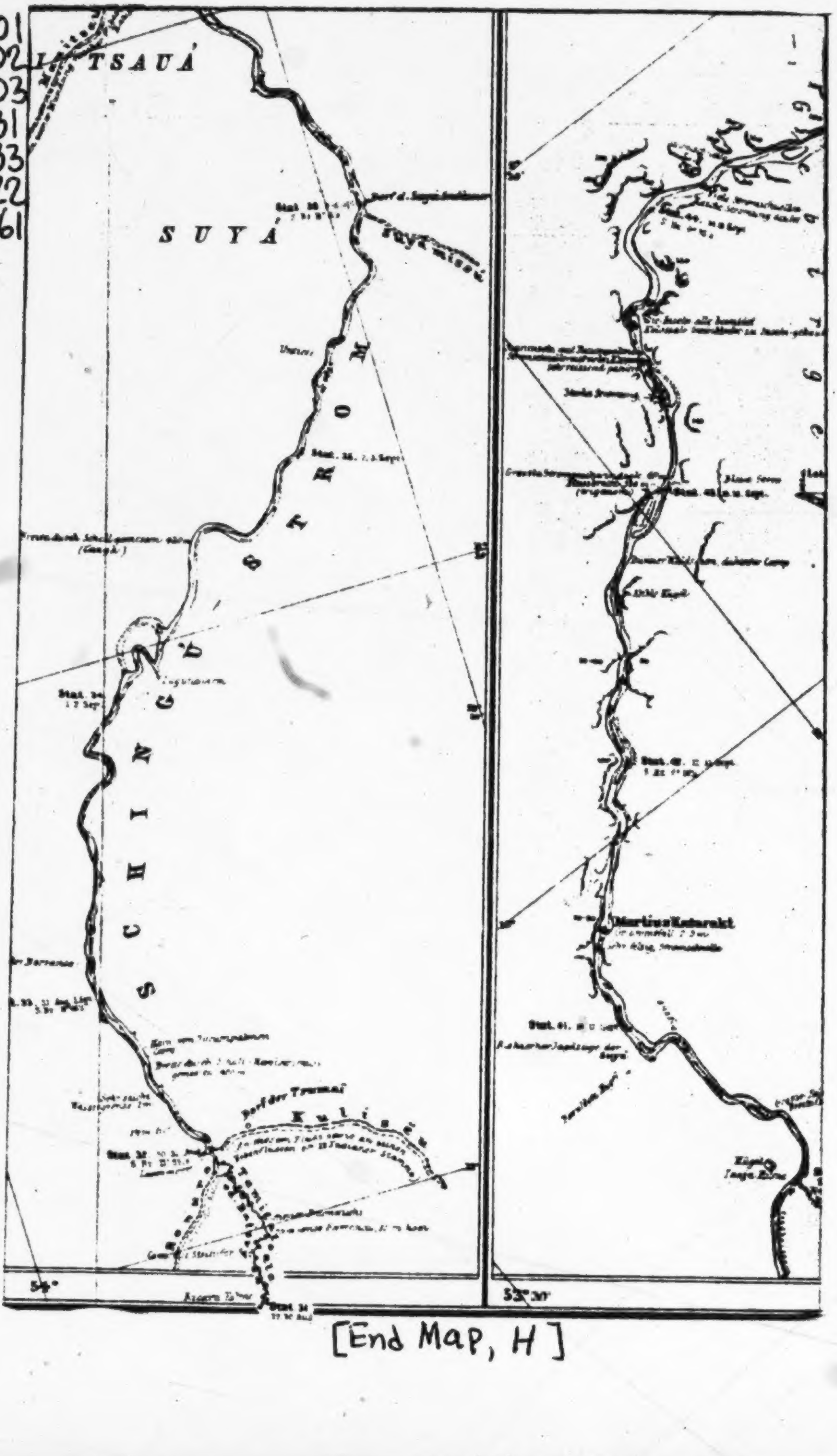
101
102
103
122
131
133
361


III.Bakaïridorf
II.Bakaïridorf
I.Bakaïridorf
MANI TS
54° 30'
54°
Station 1. 25 Juli 1884

[End Map, G]

1: Steinen--181 D, E-5 (1884) 1886 SP7 Bacairi SP7

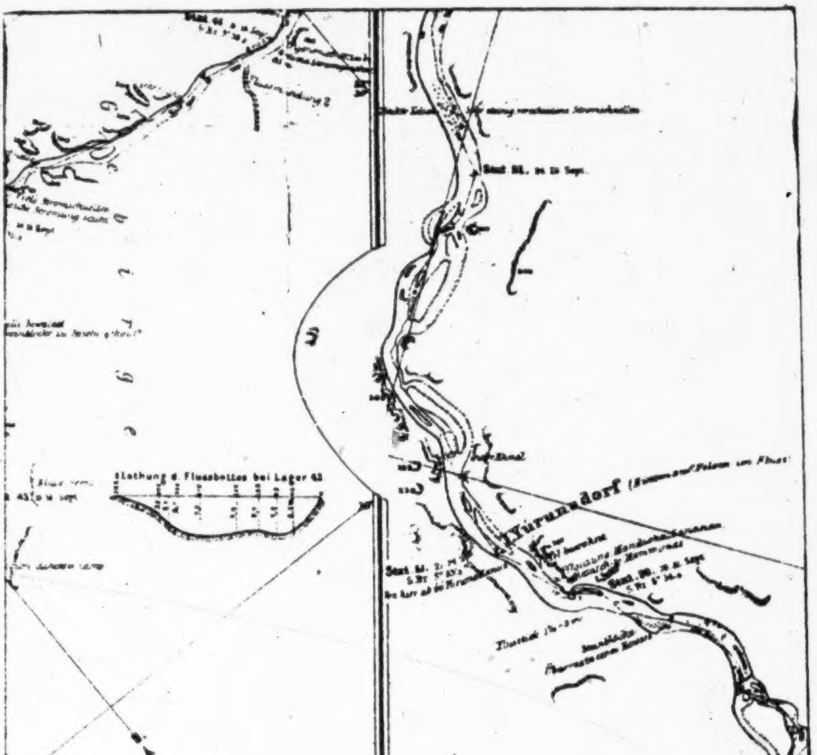
101
102
103
131
133
122
361


TSAUÁ
SUYÁ
Suyá Missú
SCHINGÚ STROM
Stat. 28
Stat. 26
Stat. 32
Stat. 31
Dorf der Trumai
Kuliseu
54°
Martius Katarakt
Stat. 40
Stat. 41
53°30'

[End Map, H]

1: Steinen--182 D,E-5 (1884) 1886 SP7 Baçairi SP7

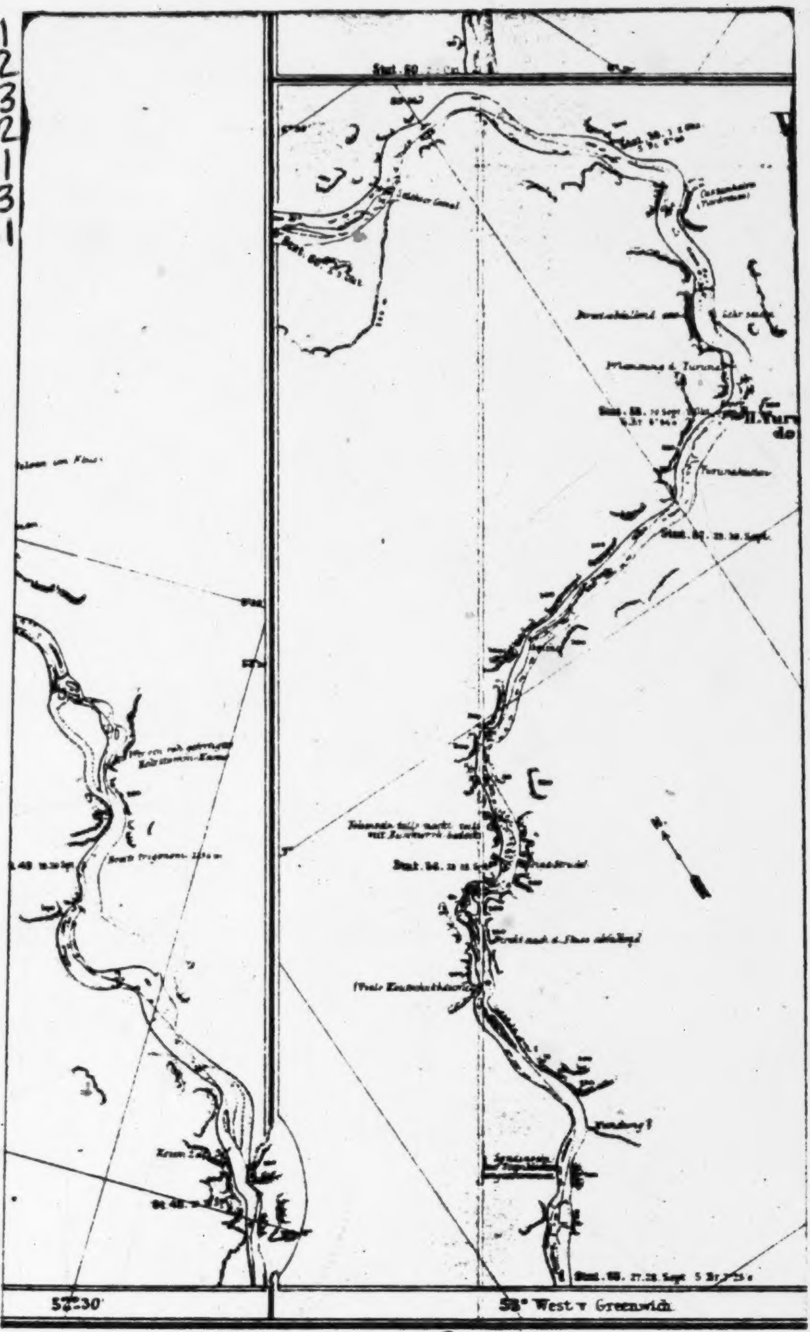
101
102
103
122
131
133
361


Lothung d. Flussbettes bei Lager 43
Yurunadorf
taraki
53°30'

[End Map, I]

1: Steinen--183 D, E-5 (1884) 1886 SP7 Bacairi SP7

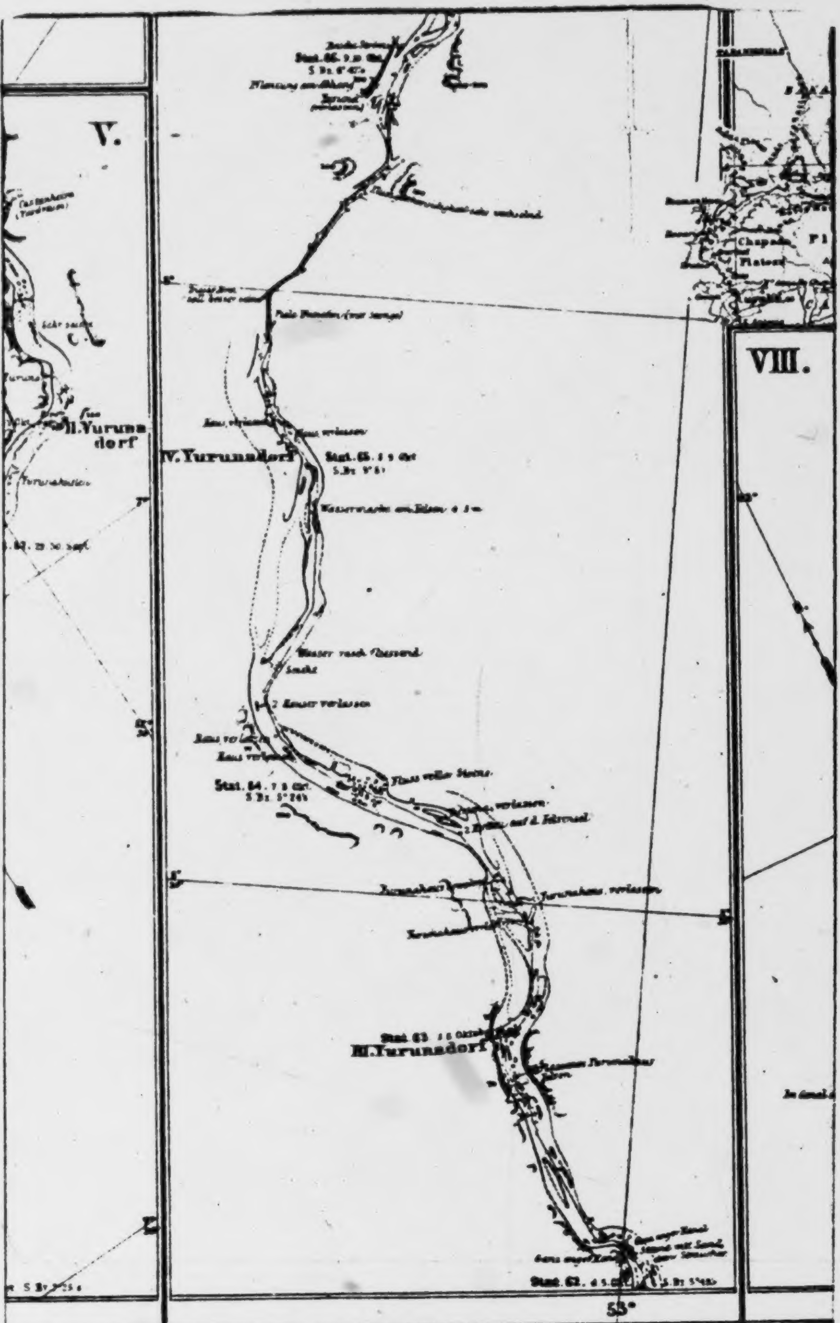
101
102
103
122
131
133
361


Stat. 56.
H. Turu
do
58° West v Greenwich
57°30'

[End Map, J]

1: Steinen--184 D,E-5 (1884) 1886 SP7 Bacairi SP7

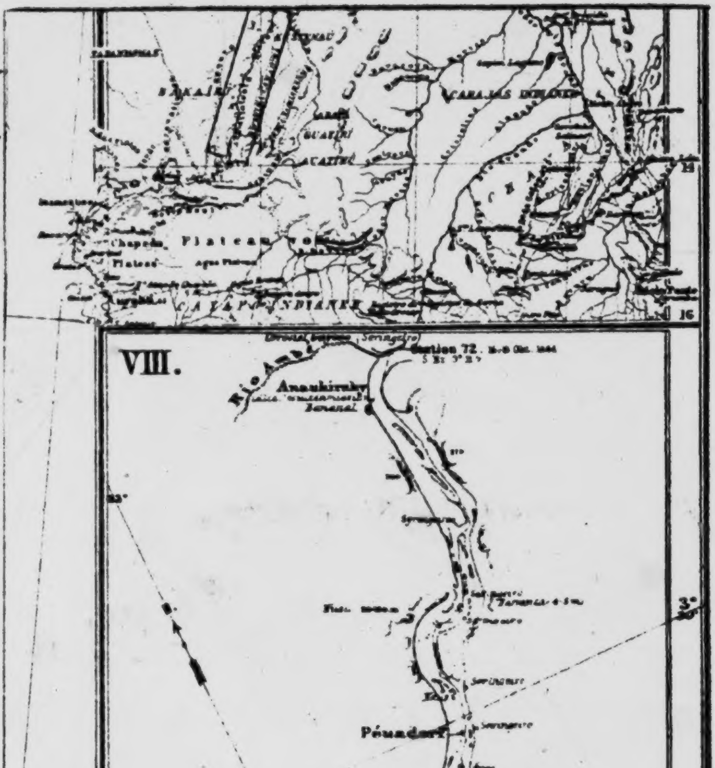
101
102
103
131
133
122
361


V.
VIII.
II. Yurunadorf
IV. Yurunadorf
III. Yurunadorf
Stat. 65.
Stat. 64.
Stat. 63.
Stat. 62.
Chapada
Plateau
53°

[End Map, K]

1: Steinen--185 D, E-5 (1884) 1886 SP7 Bacairi SP7

101
102
103
122
131
133
361


BAKAIRI
Plateau
Chapada
14
16
VIII.
Station 72.
Rio
Anaukirahy
Péuadorf
Stat. 71.
Trubuquara
Stat. 70.
Rio
3° 30'
53°
4°

[End MAP, L]

1: Steinen SP7 Bacairi SP7

122

/For information on the author's problems of obtaining food and supplies on the expedition, his difficulties with his field aides, and other problems dealing with the organization of his party, see category 116, pp. 11-13, 23-30./